

THE
MISSIONARY HERALD.

VOL. LXXXVI. — NOVEMBER, 1890. — No. XI.

THE Eighty-first Annual Meeting of the American Board at Minneapolis (October 8 to 11) called together the largest number of Corporate Members ever present at any meeting of the Board held outside of New England, with the single exception of the session of last year in New York City. Of the one hundred and three on the roll of attendance, fifty-two were from New England and fifty-one from other parts of the country. The list of Honorary Members whose names were obtained is not long, but it includes a large number of pastors in the Northwest, who seldom have the opportunity of attending the sessions of the Board.

THE hospitality extended by the people of Minneapolis was unstinted and most graceful, every provision having been made both for the sessions of the Board and for the comfort of guests. It was a surprise to some that such large audiences were secured. At several sessions the commodious Plymouth Church was crowded, notably on Wednesday evening, when Dr. Arthur Little preached an uplifting sermon, while on Thursday evening an overflow-meeting was necessary. On Friday evening the Swedish Tabernacle was packed by over 3,500 people to listen to Dr. Storrs, and at the same hour Plymouth Church was filled with an enthusiastic audience. On Friday forenoon, while the Board was in session, a woman's meeting filled the Westminster Presbyterian Church and a deeply interesting service was held. The Board adjourned on Saturday noon, and the Sabbath following was observed as a missionary day with the churches of Minneapolis and St. Paul, over seventy appointments having been made for clergymen who were guests in attendance on the meetings of the Board. Many of the churches were crowded to overflowing, and it is safe to say that "that Sabbath was a high day" in Minneapolis and vicinity.

OF course no attempt can be made in our pages to report the meetings. The three papers by the Secretaries and the Annual Survey of the Missions will be found in this number, and the minutes of the session will be given in our next issue. Copies of *The Northwestern Congregationalist* containing a full report of the addresses and discussions will be sent to missionaries and pastors. This paper certainly showed much enterprise in giving such an extended and careful report of the sessions. *The Minneapolis Tribune* also, in its daily issues, gave extended reports of what was said and done.

As was to be expected, great interest centred about the reports of the two committees, one of nine appointed last year and the other of fifteen appointed the year previous, the first to consider methods of administration, and the second, questions relating to the organization of the Board. Great divergencies of opinion were known to exist among the constituency of the Board in regard to matters which would be covered by these reports, and no little solicitude was felt as to the outcome. It is enough to say here that He who has hitherto guided and kept the Board was again manifestly present in directing the issues of this meeting, so that after sharp discussion which might have ended in divided counsels, the Board was able to adopt, without open dissent and with but slight amendments, the several recommendations reported by the Committee of Nine. The changes thus proposed and adopted involved the sacrifice of no principles on the part of any one. They pertained simply to a "method of administration," which it was believed would gratify a considerable portion of the Board's constituency. Much gratification was felt at the result, and the hope was expressed on all sides that the harmonious action taken would remove the objections which some have made to hearty coöperation with the Board. The changes adopted are cordially accepted and, it is needless to say, will be loyally carried out by the Prudential Committee and the Executive Officers. It would be pleasant to mention the names of others besides the President, to whose wise and temperate counsels this result was largely due, but we must not fail to recognize the good hand of our God upon us, which so moved the hearts of his people who had looked to him for guidance and help.

THE report of the Committee of Fifteen, like that of the Committee of Nine, was unanimous. In view of the comparatively small number of reports received from the churches, as well as the diverse character of such replies as were received to the circular of the Committee, it was evident that no proposed method for bringing the Board organically into relations with the churches had so far commended itself that it could now be adopted with anything like unanimity. The Committee of Fifteen, therefore, declined to make any recommendation on the matter. Having sought for two successive years to learn what were the wishes of the churches in this direction, and finding that no plan had been approved by more than a small fractional number of our churches, it seemed to them best to drop the matter for the present. And the Board adopted their recommendation. And the responsibility for this result, whatever that responsibility may be, must rest, not on the Committee of Fifteen nor on the Board, but on the churches which were asked to indicate their wishes.

NOW, MARCH! The incident and its most forceful application with which President Storrs closed his magnificent address on Friday evening at Minneapolis has been in mind whenever we think of the results reached at the Annual Meeting. Michael Angelo's expressive command to Donatello's lifelike statue of St. George was made a charge to the churches and communities of our land to which God had given such knowledge and power and means of influence. In view of the harmonious agreement as to methods for future action, shall not the cry be heard in all our churches, NOW, MARCH?

THE donations for the first month of the financial year were \$17,037, about \$700 more than those of the preceding year for the corresponding month. The legacies were \$5,482.02, nearly \$4,000 less than the amount received for the first month last year, making the total receipts for the month \$22,519.16, against \$25,716.91 last year. The urgent call for a marked increase of contributions during the early months of the new financial year will be found in the extracts, to be given in the next issue of the *Herald*, from the Report of the Prudential Committee on the Home Department. A special thank-offering of \$1,000 has just been received from a generous friend in the Northwest. Others will be looked for daily from both the West and East.

A LETTER from Miss Palmer, dated Ponape, July 5, and brought to this country by a chance vessel, brings the painful intelligence that the natives have again risen in rebellion against the Spanish authorities. The native chiefs seem to be responsible for this uprising. The Christian party have done all that was possible to lead the natives to accept the terms offered by the Spanish governor, but at the time this letter was written their efforts had been unavailing. The wise and patient counsel and leadership of such a man as Mr. Doane are greatly needed by the natives, who seem like children, unable to understand the difficulties in which they are involving themselves. Miss Palmer's report was written in great haste, as the vessel was about to leave, and hence the details are few, but apparently many of the natives had been killed. This trouble occurred five or six weeks before the *Star* with its reinforcements was due at Ponape, and of course we are quite in the dark as to what our brethren have found on their arrival there. We can only commend them and the mission to Him whose knowledge is complete and whose interest in the work is greater than that of man.

WE have little definite news in regard to the position of affairs in Eastern Turkey. It is very certain that both the Russians and the Turks are strengthening their defences in the vicinity of Erzroom, and that owing to the disturbed state of affairs the Koords are growing more and more lawless, rendering property and life insecure.

FOLLOWING closely upon the proclamation of the Sultan of Zanzibar, the effect of which will be to curb immediately, and ultimately to abolish, slavery throughout his dominions, there appeared at Bagamoyo, on the mainland just across from Zanzibar, a proclamation purporting to be signed by the German commanders of stations, authorizing the free sale of slaves in that town and neighborhood. It was also affirmed that slaves were sold at public auction under the supervision of a German official, and that the Arabs, convinced that Germany is not inimical to slavery, were flocking to the coast and were making preparations for a revival of their infamous traffic. It seemed incredible that such a course can be approved by the German government, but the rumors in regard to the matter were not denied for several days, and since then the tone of articles in the German press has not been reassuring. But it is now stated that these proclamations were posted by the Arabs, or, if not by them, by such subordinate officials that they carry no authority. Whatever the truth may be in the matter, it is certain that the slave-traders have taken new courage.

"FORWARD" is the watchword under which the English Church Missionary Society presents a scheme for the sending forth within the next five or six years, from the Church Missionary Society alone, *one thousand additional missionaries*. At the Keswick Convention, a well-known annual assembly of earnest Christian laborers in England, corresponding to the Northfield conferences in this country, held in July last, a company of members of the Church Missionary Society were gathered at the house of a friend, when the pressing claims of India, China, and especially of Africa were the subject of conversation, and it was resolved to memorialize the society with reference to a great forward movement. That memorial seems to have produced a profound impression upon the Committee of the Church Missionary Society, and they have caused the memorial to be printed and widely circulated with the earnest desire that they may be guided by the divine Spirit in their deliberations on the matter. It is stated that the Church Missionary Society is supported, even nominally, by less than a third part of the Church of England, and it certainly is a courageous thought to add to its present staff of European missionaries one thousand within five or six years. Yet such is the proposal. The memorial makes certain suggestions as to these reinforcements, especially the following: (1) That evangelists should be sent into the mission fields in groups, each group being associated under a leader. (2) That the services of lay-workers should be used much more than hitherto. (3) That mechanics and working men and women whose hearts God has touched should form parts of these groups. The suggestion of such an increase in the working forces is startling simply because it is such a sudden increase to the present numbers. That portion of the Church of England which operates through the Church Missionary Society is amply able to provide the money, to provide the workers and the supplies for such an advance, and the need is imperative. And what is true of Christians in England is true of Christians in America. The forces might be and ought to be doubled and trebled. There are abundant means of support in the hands of those who bear Christ's name. Young men and young women are in training, and a large portion of them have already pledged themselves to this work. Shall not the Christian churches of America, and the constituency of the American Board especially, anew and at once "attempt great things for God, and expect great things from him"? It is time for a grand forward movement. There are men enough and wealth enough in our churches to respond to the present call for an advance, if there is a will to do so.

At the recent annual meeting of the Central Turkey Mission a resolution was passed expressing the heartfelt thanks of the mission to Mr. Poché, the American consular agent at Aleppo, who has during a series of years shown great attention to the wants of our missionaries and has aided them in not a few critical experiences. Such faithful services are highly appreciated by our brethren in Turkey.

THE wonderful strides which the telegraph is making in China indicate that it will not be long before railroads also will be belting the empire. There are three principal telegraphic lines with several branches, and in July of 1889 there were 136 stations, so that there are only four provinces in the empire, Shansi, Shense, Kansuh, and Hunan, that are now without telegraphs.

AMONG the Letters from the Missions will be found sad accounts of the recent floods in North China. Fuller accounts appear in papers from China, from which we learn something of the incidents of the disaster and the widespread misery which has been caused. Rain fell in prodigious quantities and the embankments along the Peiho River gave way so that a vast region was inundated. At Tientsin not only the native quarters but the French Settlement was entirely under water, and rafts or boats were used for passing through the streets. Among the ghastly incidents that occurred was the opening of the graves, which are not sunken in the earth but are rather mounds built upon the surface, and coffins were seen floating down the river, fourteen of these having passed the wharves of Tientsin in one day. *The Chinese Times* intimates that if five or ten per cent. of the amount of property destroyed by this inundation had been properly expended, this and similar disasters in the future would not have to be recorded. Yet the officials learn nothing by experience and content themselves with patching up any breach which may be made in the embankments, quite ignoring the fact that stopping the floods in one section merely causes a break at the next weakest spot. The widespread devastation will surely create such want as will make demands upon charity both in China and in foreign lands. Alas for a people whose officials make the expenditure of money a means of private advantage rather than of service for the public!

THE Christian world has for a long time been greatly interested in the story of the Pitcairn Islanders. The latest report received from the island was by an English vessel which touched at Pitcairn in April last. There are now 126 souls on the island, an increase of nine within the last year. The people are happy and loyal, and are as religious as ever. The one hundredth anniversary of the landing of the mutineers was celebrated on the twenty-third of June last, with such display as the limited resources of the people would allow. They were in want of wearing apparel, but it is said that religious books were most eagerly sought after.

The Independent raises the question as to which is the oldest monthly magazine in the United States, stating that, so far as it knows, this honor belongs to the *Missionary Herald*. This is true, so far as we know, but *The Independent* does not give us full credit, since, as any one can see by looking at our cover, this is not our eighty-first, but our eighty-sixth annual volume. But the *Herald* is thankful that great age does not necessarily mean decrepitude, and since it is the organ of such a magnificent and growing work it may well have the freshness of perpetual youth.

ONE of our best medical missionaries, now at his work in China, in writing of an associate who was about to visit the United States, says: "Many of us missionaries have our hardest time when we go home. After getting pretty well used up in the field it is no respite to go home and meet the demands that are constantly made upon returned missionaries. They ought to be let entirely alone till they get thoroughly rested and recuperated; but unless they are 'under orders' not to speak it is almost impossible to resist all the urgent requests that are sure to be made." Will friends at home ponder upon these suggestions?

COREA, and especially the American Presbyterian Mission therein, have sustained a severe loss in the death, July 26, of Dr. J. W. Heron, who, during five years of service in Corea, had won so much favor that he was made court physician as well as director of the Royal Corean Hospital. The king is said to have taken counsel with Dr. Heron not only as a physician but on matters quite outside of his profession. Such men it is hard to lose.

THE cholera, which has been gradually creeping up the Tigris from Bagdad, has reached some of our mission stations and out-stations in Eastern Turkey. Mr. Dewey, of Mardin, reports that there have been several cases in that city and something of a panic among the people. He says that on a certain day there was a great stir at Mardin occasioned by the Moslems going with beating drums and the clashing of cymbals to their place of worship to pray for a deliverance from the disease. The service so far from being serious seemed to an American much like the demonstrations of our Fourth of July.

THE British missionary societies have one advantage, certainly, over those in America, in their nearness to most of the mission fields, enabling them to send frequent deputations to examine the peculiar needs of the several localities. We have referred recently to deputations from the London and the Church Missionary Societies to India and to Africa. Just now the English Baptist Missionary Society has deputed two members of its committee to visit China. But both China and Japan are nearer us than they are to Great Britain, and this English deputation will visit China by way of the United States. An earnest request has been received from the missions of the American Board in China that a Secretary and, if possible, some member of the Prudential Committee should visit them. Such a visit is greatly to be desired, but hitherto circumstances have prevented the desired response to the invitation. It is hoped that the way may be opened for such a visit before long.

FOLLOWING the Anglo-German and the Anglo-Portuguese comes an Anglo-French agreement, the latter referring to the island of Madagascar. This last is much less to our liking than the preceding ones, for it gives to the French the right of a protectorate in Madagascar. So far as commerce is concerned, it is of comparatively little consequence whether Great Britain or France dominates the great African island, but in the interests of missions it is much to be deplored that the French Jesuits will gain such advantages where, by all recognized laws, they have no rights. To the London Missionary Society, under God, belongs the honor of reaching the Malagasy in their heathen condition and bringing them to a plane of civilization which, in view of the circumstances, is most remarkable. A Madagascar missionary, writing to *The London Daily News*, says: "To English missionaries of the London Missionary Society the Malagasy owe the present written form of their language, numerous translations of the Holy Scriptures, the formation of a literature, the establishment of a school system from which many thousands of the inhabitants of the interior have received an elementary education, the introduction of numerous arts of civilized life, and, above all, that knowledge of Christianity which enabled numbers of them to endure a quarter of a century of persecution and many of them to give up their lives for the

gospel. To English missionary labors (in later years supplemented by Norwegian Lutheran missions) is chiefly owing the present enlightenment of the interior provinces, which has gathered together about 150,000 children into schools and about 280,000 people into Protestant Christian congregations, and is gradually raising the people into a civilized Christian community." This is a fair statement of what has been done by our English brethren, and before this Anglo-French agreement shall be ratified it is to be hoped that ample security will be required that the missionary work, so long and successfully prosecuted, shall not be interfered with. It is true that there is already a clause in the agreement which reads thus: "In Madagascar the missionaries of both countries shall enjoy complete protection. Religious toleration and liberty for all forms of worship and religious teaching shall be guaranteed." Should this stipulation be carried out, there would be comparatively little to complain of; but the *Chronicle* of the London Society may well call attention to the history of the islands in the Southern Pacific which have come under French rule, and especially to the expulsion of Mr. Jones from Maré, as showing that guaranties upon paper do not secure freedom to worship and religious teaching. Unfortunately there is little reason to expect that the Jesuits will be prevented by treaty stipulations from obstructing Protestant missions wherever they have power.

WE have the pleasure of acknowledging the reception of an elegant copy of the "History of the Christian Church for the past Six Centuries," prepared by Rev. D. Z. Sheffield, our missionary at Tung-cho, in North China. In the introduction, which Mr. Sheffield kindly interprets for us, we are informed that this work is not a translation, but the result of Mr. Sheffield's own labors, making free use of the best authorities available, special credit being given to the recent valuable Church History of Dr. Schaff. The work has grown up in connection with the instructions in the classroom, Mr. Sheffield being one of the teachers in the Gordon Theological Seminary at Tung-cho. The copy in hand seems to belong to an *édition de luxe*, consisting of four volumes, bound in yellow silk and enclosed in a case lined with the same material. From the testimony of those whose familiarity with the Chinese people and language entitles their judgment to great weight, we are assured that the work is highly creditable to its author and a valuable contribution to the apparatus for theological instruction in mission schools in China.

Is enforced widowhood preferable to suttee? Such is the question which a native of India discusses in a recent issue of *The Madras Mail*. The writer compares the torture of a few minutes of a funeral pyre with the lifelong misery which child-widows are compelled to endure, and he condemns the government of Lord William Bentinck which suppressed suttee as an inhuman practice and has done nothing to save these poor helpless widows whose lot is worse than suttee. This Indian writer draws a fearful picture of the sufferings of a girl should an old man or a young boy, to whom she has been betrothed but whom she has never seen, chance to die. He may well say that humanity and morality will revolt at such inhuman and irrational practices. The agitation on the subject is increasing in India, and the increasing power of the Christians in the country is helping on toward reform.

IN MEMORIAM.

REV. EUROTAS P. HASTINGS, D.D. — FRANKLIN E. MC BRIDE, M.D.

ONE of the oldest and one of the youngest of the missionaries of the Board have recently been taken from earth, and we may bring together brief memorials of the two. Dr. Hastings¹ went to Ceylon in 1846, going out at first unmarried. During his long period of service, between forty-three and forty-four years, he resided at Batticotta, Chavagacherry, and Manepy. In 1872 he was called to the headship of Jaffna College at Batticotta, a trust which he laid down a year ago on account of increasing physical infirmities, although he did not retire from work, but resumed the care of the Manepy station, where he was faithfully toiling when the Master called him from earth. He died, as he would have chosen to do,

with his harness on, after a sickness of only two or three days. It is said that during his forty-four years of missionary life he had scarcely had a sickness sufficient to confine him to his bed for a day. Both the missionaries and the native Christians are greatly afflicted at the loss which has come to them by his death. He was a man of rare judgment and of great influence, who won the esteem and affection of all classes. He gave his life for Jaffna, for its spiritual and educational progress. It is said of him that as he was once returning to America some one referred to his going to the homeland, and his reply was that he had but one homeland and that was Jaffna.



E. P. HASTINGS, D.D.

The Morning Star, the Chris-

tian newspaper of Jaffna, in its issue of August 7, which is largely devoted to a memorial of Dr. Hastings, both in English and in Tamil, contains a letter from a native pastor which well represents the esteem in which the good man was held both by the Jaffanese and his missionary associates. We give a few extracts from this letter of Rev. Mr. Asbury:—

"No notice of the good doctor could be complete without a testimony to his saintly character and noble work from some of the children of the country for which he gave himself as a missionary, where he worked for forty-four long years, and in whose soil his remains are deposited. The death of Dr. Hastings has

¹ Eurotas Parmelee Hastings, D.D., born at Clinton, N. Y., April 17, 1821; graduated at Hamilton College 1842 and Union Seminary 1846; ordained at Clinton October 6, 1846, embarking the same year, November 18, from Boston; married Miss Anna Cleveland, daughter of Rev. Richard F. Cleveland, of Fayetteville, N. Y., 1853; died at Manepy, Jaffna, Ceylon, July 31, 1890.

created in the minds of hundreds in Jaffna a sense of personal loss. It is a fact that the country has lost in him an incisive personality. How are we going to get on without his mature counsel, his kind admonitions, his benign words of encouragement, the fear and dignity of his presence, the anticipation of his approval, his spirit that moved us all as if by magic, his Christian fatherhood, his zeal in the Master's cause, his devotedness to work, yes, even his patriotism to the country of his adoption? These are some of the many questions that many of us are racking our heads with since last Thursday.

"Dr. Hastings was never given to fuss. His work was solid in all its aspects, and the manner in which he pursued it was most quiet and unobtrusive. He was not known as a man given up to much speech, but as one who preached the Word more through his deeds. The heathen and the apostate and the erring Christian he never handled roughly and with a merciless scolding; and he never showed his disgust and disapproval of their doings by keeping clear of them. But he preferred to treat all of them in the spirit of the Master, without difference, showing the utmost kindness possible under the various circumstances, and left them to invariably see that they were dealing with one who knew them well and who besides was a thorough gentleman and an exemplary Christian. His insight into the ways of men was so keen and his knowledge of local matters so extensive and practical that his judgments of them were very sound and unerring. Though he was simple as a child yet it was not his *forte* to be deceived. The young and the old, the rich and the destitute, the learned and the ignorant, men of position and those of the lower ranks, all alike flocked to him for advice and counsel on matters spiritual as well as temporal. Some of us, who had the privilege of sitting at his feet for thirty or forty years, know and feel that he was a great factor in our after-education, and that we owe much of our refinement and spirituality to the fact of our having come in contact with his noble character and holy nature. He appeared in general as a man of few words and great reserve; but to those who had the prerogative of belonging to the inner circle of his native friends he was all openness and unreserve."

The funeral of Dr. Hastings was held Friday, August 1, at Manepy, the church being crowded with friends who had come from all parts of the island of Jaffna to pay their last tribute of respect. His remains were deposited in the cemetery at Oodooville by the side of those of "Father" and Mrs. Spaulding, Miss Agnew, Mrs. Howland, and others. Mrs. Hastings survives her husband, and besides their two children connected with the Ceylon Mission, there are four children in America who will mourn his loss.

FRANKLIN ELMORE MC BRIDE, M.D.²

LETTERS received from China give the particulars concerning the sickness and death of Dr. McBride, the sad event having occurred on the sixth of July. Shortly before he was attacked by the fever which proved fatal, Dr. McBride,

² Franklin Elmore McBride, M.D., was born at Mansfield, Ohio, February 7, 1862, and united with the Congregational church of that place in 1886; graduated the same year at the National University of Lebanon, Ohio, afterwards graduating from the Rush Medical College, Chicago. He married Miss J. Lillian Wheeler at Miami-burg, Ohio, January 15, 1886; sailed from San Francisco August 13, 1889; died at Kalgan July 6, 1890.

in company with Mr. Roberts, had responded to an earnest request from the China Inland missionaries at Tai Tung Fu, one hundred miles distant, and traveled night and day to render medical aid. Unlike his associate, Dr. McBride had not been in China long enough to become accustomed to native food, and the journey told severely upon him, and he returned much exhausted. But he kept at his work, and finding two men on the compound suffering with typhus fever he took care of them, and although not unduly exposed to the fever, he was in a condition to be attacked by it. During his sickness his sufferings were intense, but he bore them patiently until the end came.

The loss to the missionary work by his death is very severe. Dr. McBride was young and hopeful, and he had entered into the life of a missionary with greatest enthusiasm. Writing a few months after he had entered upon his work at Kalgan, while he was in the midst of the study of the language, a period when, if ever, discouragement will be felt, he says: "I am sure you cannot adequately realize what a magnificent opening there is before us here. Think of all the great needs of all these poor people, and of the good you have it within your power to do them through all time to come, long after our short lives shall have been ended." His life, alas, was much shorter than seemed probable at that time, but we are permitted to believe that in even these few months he did a good work, the results of which shall not be lost. Mr. Williams, of Kalgan, writing July 8, says of Dr. McBride: "We found him to be exceedingly studious, conscientious, improving every moment in gaining a knowledge of the language. He was enthusiastic and faithful in his medical work — patiently making scores of visits to private houses where difficult cases needed treatment. His knowledge of the natural sciences and of his profession was extensive, and one could not be with him without learning a great deal, for he delighted to teach. I was with him at the dispensary, translating on alternate days, and he accompanied me on a tour to Yü Cho. I found him an unselfish and lovable man. He took his part in leading our daily noon meetings and other devotional meetings. Being young and of a good constitution, he naturally looked forward to a long life of service in China. It seemed that his family needed him — that the station needed him here, but God has willed otherwise. The house which he expected soon to occupy, and which was planned in many respects to suit his preferences, now will not be needed by him, for he dwells in the 'house not made with hands.'

"This is the first death in our missionary force at this station. Rev. Mr. Goodrich, who preached, twenty-five years ago, the first sermon ever preached in Kalgan, led the funeral exercises, which were in Chinese and English."

By a good providence Dr. Mariam Sinclair and Miss McKilligan, of the American Presbyterian Mission at Peking, were in Kalgan, and rendered most efficient and heroic services in the care of the sick one; services for which they will be most gratefully remembered by the associates of Dr. McBride. The mission which is so afflicted and the bereaved widow and children should not be forgotten in the prayers of the friends of missions. We regret that we are unable to secure any photograph of Dr. McBride from which to prepare a likeness for our pages.

ANNUAL SURVEY OF THE WORK OF THE AMERICAN BOARD,
1889-90.

BY THE FOREIGN SECRETARIES, REV. N. G. CLARK, D.D., AND REV. JUDSON SMITH, D.D.

[Presented at the Annual Meeting of the Board at Minneapolis, October 8, 1890.]

ASIATIC TURKEY, THE CHINESE EMPIRE, AFRICA, AND THE
PACIFIC ISLANDS.

[SECRETARY SMITH'S DEPARTMENT.]

A REVIEW is here presented of twelve missions of the Board, three of them in Asiatic Turkey, four in the Chinese Empire, three in the Continent of Africa, and two in the Pacific Islands. Attached to these missions is a present force of 333 foreign laborers, thirty-four of whom have been sent out for the first time within the year. Six have been removed by death within the year: Mrs. Lyons and Mrs. Hitchcock, who went to their work in the Hawaiian Islands, the former fifty-four years, the latter fifty-nine years since; Mr. Doane, the veteran of the Micronesian Mission, after thirty-six years of heroic, self-denying, joyous service; Mr. Forbes, of the same mission, within a month of his arrival at Ponape; Mr. Marden, of the Central Turkey Mission, cut down by fever at Athens when on his way home for rest, twenty-one years in the field; and Dr. McBride, a promising physician of the North China Mission, in the first year of his service.

ASIATIC TURKEY.

For threescore years and more the Board has labored in the Turkish Empire, to recall the nominally Christian peoples there to a scriptural faith and vital godliness, and to bring the blessings of the gospel to the vastly more numerous Moslem population. Nowhere has missionary work under the care of the Board been more thoroughly organized, more carefully planned, more ably manned, or more energetically pursued. More than one fourth of all the missionaries of the Board are found in the three strong missions within the bounds of Asiatic Turkey, and more than one fourth of the moneys expended by the Board on the foreign field goes to these missions. And it is a noble record of wise and successful labor which the history of these fields presents, worthily continued and carried forward by the events of the present year. The barriers which thus far have prevented the access of the gospel to the great mass of the people in the empire still remain, and all the strongest considerations which led to the establishment of these missions still urge to their vigorous maintenance and further enlargement. These peoples *all* belong to Jesus Christ, and in due time the heavenly King will come to his own.

The revival which was in progress at Aintab when the report of last year was given proved to be the most widespread and effective which has ever visited the churches of these missions. From Aintab it spread to Marash, thence to Hadjin, and later to Adana and Tarsus, with most precious fruits in all these centres. In Aintab alone there were 538 additions to the churches; and it is quite within bounds to say that there were a thousand hopeful conversions within the limits of this one mission. But the gracious visitation reached beyond this mission and brought spiritual refreshing to Marsovan and Ordoo, to Erzroom and Erzingan and Harpoot, and as we write is coming to many a city and village in the Cesarea field. That the three centres of collegiate and theological education in these missions have been thus specially visited and refreshed is cause for devout thanksgiving and for rising hope. And it is of special

interest to note that the schools of the missions, almost without an exception, continue to be the scenes of special spiritual awakening, the source of the largest accessions to the churches. The institution at Scutari, hitherto known as the Home, is henceforth to bear the name of the American College for Girls at Constantinople, and hopes to raise its standards of work and requirements to comport with the larger name, without losing in the least the deep religious tone and special domestic features which thus far have so happily marked its life.

More inconvenience has been felt from governmental interference during the past year than for many years before; and political complications have broken in violently upon the peace of communities and the progress of missionary work in several parts of the Eastern Mission, especially at Erzroom. The Armenian population shows an unusual restiveness under the unusual oppressions of the government, and the future is full of uncertainty. Happily thus far none of the missionaries have suffered, and in only a few places has their work been seriously checked.

The serious and long-continued illness of Dr. Constantine has interfered not a little with the plans and success of the Greek Evangelical Alliance. Those native brethren upon whom special burdens have thus devolved have acquitted themselves well, and, despite the adverse conditions, real progress is reported in the Smyrna field, and at other points.

Woman's work in these fields in both educational and evangelistic lines is in the hands of capable and devoted laborers, and is growing in dimensions and in relative importance from year to year. Nothing in Christianity is in more striking contrast with the sentiments and customs that prevail where Islam is the dominant faith than the dignity accorded to woman and the place she holds in domestic and social life. And perhaps in no respect is the gospel making a deeper impression, though a silent one, upon the non-Christian population of the empire than by the social transformations which it exhibits before their eyes.

The deep poverty of the people, resulting in no small part from bad government and oppressive taxation, prevents any rapid progress toward self-support in the evangelical communities. When all things are fairly considered there is occasion for wonder that so much is done in this direction rather than that the progress is not greater.

One fact of serious import is remarked, especially in the Eastern and Central Missions: the small number of college graduates who enter the theological seminaries, and the increasing tendency of promising young men to come to America to complete their studies and to better their fortunes. Some of these return to their own people to render devoted and invaluable service; but the great majority of them seem to be lost to the churches and people at home. The Turkish Missions of the Board probably were never in a more prosperous condition, never had their varied and important work so well in hand, never deserved better or needed more the sympathy, the prayers, and the enthusiastic support of the churches at home.

THE CHINESE EMPIRE.

The dimensions and significance of the missionary problem in China grow upon the thought of the Christian world from year to year. All things considered, this is the field of supreme difficulty, and, at the same time, it is the field of supreme interest. The Chinese are manifestly the governing race of Eastern and Central Asia; their national qualities and their geographical position make them so; they evidently hold the key to the future of almost one half the unevangelized peoples of the globe; so long as they remain without the gospel the great bulk of Asia will be pagan; when they are evangelized, the continent will be Christian and the world will be won.

Special attention has been called to these considerations, and added weight has been attached to them by the Missionary Conference at Shanghai, last May. There were in

attendance at this Conference 430 representatives of all the missionary societies established in China, and for more than two weeks the present state and future prospects of this work were under discussion. Probably never has a more notable gathering been held on missionary ground, and it affords plain proof both of the importance of the work in hand and of the ability of the men who have it in charge. This Conference, besides doing much else that is of great value, united in calling for an addition to the present force of 1,000 new laborers within the next five years, and sent the appeal broadcast throughout Christendom. May the cry be heard and the laborers rally even beyond the measure of this brave appeal!

The four missions of the Board in China occupy each a large and interesting field, and face opportunities that vastly outreach their power to improve them. The North China Mission calls for thirty-nine new missionaries the coming year; the Shansi Mission for twelve; the Foochow Mission for fifteen; and the Hong Kong Mission for four; and each mission points out a definite place and work for every one whom it calls. Two men and five women have been sent to these missions this year, not half enough even to keep the numbers good. Evidently the calls from these missions and the nervous and forceful appeal from Shanghai are well justified and most timely.

The Hong Kong Mission reports a successful year in the usual lines of work, and a rather steady enlargement of openings both for preaching and for schools. With the coming of the long-sought reinforcements a new impulse will be given to all the work, and plans for future operations will be enlarged and modified.

The Shansi Mission has enjoyed a year of quiet growth, and rejoices in the deepening hold which the workmen and the work alike are gaining upon the confidence and attention of the people. The number of inquirers increases; audiences are more numerous and more respectful, and the general attitude of the people is more favorable. The school at Tai-ku, now in its second year, has made good progress and many more have applied for admission than could be accommodated.

The Foochow Mission is systematizing and extending its evangelistic work, both at Foochow and in the interior, and reports a year of more than usual prosperity. The additions to the mission churches this year amount to thirty-two per cent. of the whole number reported, and exceed those of any year in the history of the mission. The common schools of this field have recently been carefully graded and placed under more constant supervision, with the best results, and the higher schools fully maintain their previous excellent record in point of numbers and thorough work. It is difficult to think of a place in the foreign field where a half-dozen young men, full of faith and Christian zeal, could find a wider or more promising field for evangelistic work.

The North China Mission has maintained its great and growing work with steadiness and good success in spite of diminished numbers in the field and an unusual prevalence of sickness among its members. At nearly every station special religious interest is reported, Sabbath congregations are larger, and the tone of piety among the native Christians is improving, and at Pao-ting-fu the interest has been deeper and wider than was ever known before. The divinely appointed result of long years of faithful labor and prayer seems to be at hand, and the hearts of laborers, foreign and native alike, are filled with new and larger hope. A class of eleven promising young men graduated from the Gordon Theological Seminary, at Tung-cho, last May, and, like those who were graduated three years before, will be a grand reinforcement in all the field.

The High School at Tung-cho has developed, in response to the needs of the field, to such a degree that it has been decided to provide a more extended course and a larger corps of teachers, and to change its name to Tung-cho College, without in the least altering its Christian character or missionary aim. The Bridgman School for Girls, at Peking, maintains its excellent work, and is gathering a more select body of pupils to its classes.

Slowly but surely Christ is entering the hearts and lives of the Chinese people, and they are happy who prepare the way of his coming and who march with him toward the final victory.

AFRICA.

The emergence of Stanley from darkest Africa to the light of "blessed civilization," with new stores of information about peoples and lands, mountains and streams never seen before by the eye of civilized man, has sufficed to carry the universal interest in Africa and its evangelization to a still higher pitch. It is true that those wonderful exploits seem to bear more directly upon political interests, and that they seem to have contributed chiefly to the enlargement of our geographical and scientific knowledge of the new regions and their inhabitants. But one does not need to observe very closely to find that the Christian interest in this great Relief Expedition and its results rises distinctly above all the feeling and thought which it has awakened in such striking degree in other quarters. Emin Pasha and his dependents, the immediate aim of the enterprise, have already sunk out of general interest and thought, while the fertile empire traversed and its millions of inhabitants, and the kingdom of Christ which one day shall rise and flourish there, absorb the thought and thrill the heart of the civilized world. Before the great powers can ordain settled government in the Soudan, before commerce can win its rich returns from the virgin soil, the pioneer missionary will penetrate forest and plain, and touch the savage heart with the gospel, and inaugurate that spiritual revolution which alone has power to give stability and worth to the creations of statecraft and trade. The peaceful settlement of burning questions between England and Germany, and England and Portugal, by which the two foremost powers of Europe, both Christian, have acquired vast and preponderant influence in this great continent, and have virtually pledged themselves to guarantee a humane and Christian development to the lands and peoples under their protection, is another event of these later days full of significance for the future of Africa.

The missions of the Board in this continent are in position to avail themselves in good degree of all the advantages resulting from these movements in discovery and political control. And the work they have in hand is developing happily with reference to the wider opportunities that may be close at hand. The Eastern Mission, though it has suffered the loss of more than half its working force, yet gives a good account of itself in reporting the firm maintenance of its position, and unbroken friendliness of the tribes among which it works, and good results from the labors of the year. Hereafter the work of the mission will be confined to the Batswas, a people far more numerous and widely dispersed, and opening a more ready way to the interior than the Tongas.

The Western Mission has thriven in peace, and seen its hold strengthen and its opportunities constantly multiply. The members of the church at Bailundu have erected a house of worship with their own labors and at their own cost, and are now prepared to enter upon a more open and energetic service in the name of their Lord. A second church is doubtless already organized at Kamondongo, under circumstances of as great promise as attended the first organization two years ago at Bailundu. The literary work of the mission, while by no means neglected, has been hindered by inability to utilize the press and for other reasons. The translation of the Gospel of Mark has been completed and is now ready for the press. Schools are maintained with good success at all the stations, and at the two older stations there are separate schools for boys and girls. The pupils show much aptness in learning and advance more rapidly than textbooks can be provided for them.

The Zulu Mission rejoices in the coming of new laborers and in the anticipation of still larger reinforcements. In spite of inadequate numbers, a year of excellent and successful work is reported in all the ten stations. Although no revival influence has visited the churches it is felt that they have made real gains in the quality of their piety

and in their moral influence. The great need of these churches still is a deeper knowledge of the gospel and a more thorough experience of its spiritual power. The missionaries are faithful in preaching and labor, never more so than during the year just closed; but time and the Spirit of God alone can bring the needed changes. The schools of the mission, especially the two Seminaries for girls, are well maintained and improve from year to year. No part of the work in the mission is more important than this and no part of it is, on the whole, in a more hopeful state. A revision of the grammar and lexicon of the language is proposed and is most timely with reference to the larger future that seems so inviting and so near. Probably at no time during its history has this mission faced wider or more attractive opportunities within its own field and far beyond its own field. The language of the mission opens the way for its native laborers to go out as heralds of the gospel to millions upon millions of the tribes that stretch away northward from the Transvaal to the Congo and the Central Lakes.

THE PACIFIC ISLANDS.

No special features mark the year's record in the Hawaiian Islands. The Missionary Institute, under the able direction of Dr. Hyde, which is in reality the Hawaiian Theological Seminary, rejoices in new and commodious buildings just completed. If now there is a corresponding gain in the number of students and in the quality of the work done, it will be the happy fulfilment of the hopes and purposes alike of donors and director and friends. Mr. Westervelt reports a year of quiet and happy work at Wailuku on the island of Maui, and good progress in gaining a mastery of the language and the confidence of the native pastors and churches. Dr. Hyde spent the summer in this country looking for teachers and for additional missionaries to take up work on the other islands similar to that which Mr. Westervelt has begun on Maui. The time is propitious, the service most important and attractive, and the need imperative. Where are the young pastors ready thus to take up the work of the missionary fathers and carry it on to permanent success?

The eagerness with which a few years since Spain asserted her claim to the Caroline Islands, and with which Germany, later, set up her jurisdiction in the Marshall Islands and is preparing to set it up in the Gilbert Islands, seems to thrust the Micronesian Mission out of its immemorial seclusion into the open gaze of the civilized world. It is but another symptom of the process by which the entire land-surface of the globe is being divided up among the great powers and each of them is reaching out toward a cosmopolitan empire. The missionary work in Micronesia is not the gainer by these events, at least so far as we can judge at present. The greed for land and territorial aggrandizement which animates the movement does not naturally reinforce the effort which the missionaries are making to introduce the gospel and the better manners and heightened personal worth which it produces. The first rude collision of the Spanish governor with the missionaries and the natives on Ponape, after the fearful penalty visited upon the offender, has been succeeded by peaceful, if not cordial, relations; but the license of the Spanish soldiery and the intrigues of the Spanish priests are a constant source of corruption to the natives and an additional obstacle to the progress of the gospel. The German authorities on the Marshall Islands seem altogether indifferent to the moral renovation which is going forward under the work of the missionaries, and are inclined rather to place the Christian communities under special burdens on account of their faith. Internal wars have combined with these and similar causes to obstruct all Christian work in the Gilbert Islands, and, in some instances, the work of many years in church and school seems almost wholly undone. In spite of these somewhat untoward conditions, the past year has yielded not a few most interesting and hopeful results, especially in the mission schools. The return of Mrs. Logan to Ruk has been accompanied by the marked improvement of the work in all its features; larger and more

successful schools, greater numbers and better attention in the churches, and a healthful sense of stability and progress in the work. With the addition of Miss Kinney to the mission force and the new schooner for these western groups, the prospect is bright and encouraging. The grand reinforcement for the other stations sent down this year, by which the number of laborers was more than doubled, encourages us to expect a year of more than ordinary prosperity and growth. It is evidently the time to press this work forward to completion with the utmost despatch; the facilities are at hand, the people are ready, and the present opportunity may not long remain. God's signal blessing has rested on this work in the past; if we take up our part with the needful purpose and faith, the end we seek will hasten apace.

PAPAL LANDS. EUROPEAN TURKEY, INDIA, AND JAPAN.

[SECRETARY CLARK'S DEPARTMENT.]

The portion of the general survey here presented includes ten missions—four in Papal lands, one in European Turkey and Bulgaria, three in India, and two in Japan.

No marked changes in methods or in results accomplished are to be reported, but a general advance, on established lines of effort, limited only by the means at the disposal of the missionaries.

PAPAL LANDS.

The year past has been one of blessing on the work in Papal lands; new churches have been organized with larger accessions to their membership than heretofore, and a wider recognition of the real character of our efforts.

In Western Mexico substantial progress has been reported in the Christian life and personal sacrifices of believers. Men and women, though called to suffer the loss of all things, would remain unshaken in their loyalty to Christ as their Redeemer and Lord. In Northern Mexico the gospel message finds eager listeners in new sections, while the churches already gathered are growing in numbers and Christian earnestness. A Training School has been organized at Juarez City, on the border just across the Rio Grande from El Paso, Texas—the New West Commission joining the American Board in an enterprise which it is hoped will be the means of raising up an efficient native ministry to cooperate with missionaries in evangelical work among the Mexican population in the southwest of the United States as well as in Mexico. It is expected that the American Home Missionary Society will send students to this institution to prepare them for Spanish work.

In Spain, while the evangelical work has been keeping up with a fair measure of success, as in former years, the High School for Girls at San Sebastian has come to be recognized by all classes for its valuable services to Christian education. Some of its graduates are holding positions of influence in different parts of Spain, and Spanish ladies, who looked with scorn on Mrs. Gulick a dozen years ago, are pleased to crowd the school building on occasions of public service to give expression to their hearty admiration of her labors. An entrance has thus been won into circles hitherto closed to all social intercourse or religious effort, and a practical illustration given of at least one method of reaching the better classes in Spain. Mrs. Gulick, now in this country, desires to follow up the work already done by securing the means to establish and endow the Isabella College for women, as a fitting tribute from American Christians to one whose self-sacrificing spirit led to the discovery of a continent. The year 1892 is the time fixed for the opening of this Christian college for women in Spain.

Mission work in the Austrian Empire is limited almost wholly to Bohemia. The one missionary of the Board bears himself bravely in the care of his parish of 5,000,000 of souls. Besides sending men and women to aid in the Bohemian work at Cleveland, Ohio, he reports the addition to the five churches under his care of nearly one hundred

members. As one sign of the times a tablet was erected the past year to the memory of John Huss, and now stands in a public place among the memorials of the great men of Bohemia. Something of a change this, since Huss was burned at the stake as a witness to the purity of the Christian faith. The event of the year is the realization of the long-cherished hope of a suitable place of worship for the evangelical church at Tabor—so rich in historical memorials of loyal work and sacrifices for Christ and his cause two centuries and a half ago.

EUROPEAN TURKEY MISSION.

In Bulgaria our work is continued much as in former years. We are grateful for every delay interposed by the great powers to the absorption of that interesting country by Russia, because giving us an opportunity to plant Christian institutions that may survive all political changes. The Bulgarian authorities are fully alive to the importance of higher education. It is of supreme moment to us that this education be Christian, and to this end we are striving as earnestly as our limited means will allow.

INDIA.

But little advance has been possible in the India Missions the past year for want of means to maintain the work in hand. One hundred villages both in the Marathi and Madura Missions are open to Christian schools which would at once become centres of Christian congregations, and the work in hand thus indefinitely enlarged. From no mission field is the call more urgent for this form of labor or richer in promise of results. In the Marathi Mission one missionary lady was left in charge of two stations for over a year, holding out bravely until the return of a missionary from America to take charge, and then broke down and is to-day away from the mission in quest of health. In the Madura Mission more than one half of the stations are still left without resident missionaries, and double burdens are thus put on those at other stations. In these circumstances it is much to have held our own and to report progress at points where direct personal influence of missionaries has been exerted. In Ceylon we wait in hope of a great awakening among the thousands already instructed in the great truths of the gospel. It is with great regret that we are obliged to report the death of Rev. E. P. Hastings, D.D., of this mission, on the thirty-first of July last, after forty-four years of faithful service; honored alike in general evangelistic work and as the head for seventeen years of Jaffna College.

In this rapid survey we must not omit the purchase of a valuable property in Bombay for a Girls' School of high grade, to be called the Bowker Hall as a tribute to the Honorary President of the Woman's Board, nor the successful labors of the Misses Leitch in Great Britain to secure funds to provide Jaffna College with increased facilities for the thorough Christian education of young men for evangelistic work. These ladies, having become deeply interested in efforts to establish a medical mission in Ceylon, have recently been released, at their own request, from their connection with the American Board and accepted as honorary missionaries of the "Zenana Bible and Medical Mission" of England, in the hope of still larger service for the cause of Christ in Ceylon.

JAPAN.

In Japan our work has met with a great loss by the death of Dr. Neesima. This mission of the Board may be said to have originated with him—to have gained the confidence of his countrymen largely through methods of work adopted at his suggestion. He was a man called of God to this great work—a man of singular faith and of great simplicity and sweetness of Christian spirit, and of unselfish, whole-hearted consecration to Christ and Japan. In appreciation of his worth, a memorial

hall for the use of the theological department of the Doshisha is to be erected to his memory at Kyōto by his grateful countrymen.

The various enterprises of the mission have been carried on as vigorously as limited means would allow. The mission was greatly disappointed that their eloquent appeal presented to the Board at its last Annual Meeting met with no more adequate response, and that they should be obliged to report a net loss of four members at the close of the mission year. For want of men four important centres were left in charge of women, aided by the occasional visits of missionaries from adjoining stations. It is, therefore, with special satisfaction that we can report nine new missionaries as now on the way to Japan, including three ordained missionaries, one business agent, two married and three unmarried women.

Despite the peculiar embarrassments and the distraction of the popular mind by political and other issues, the year has been, on the whole, a fruitful one. Twelve new churches have been organized, making an aggregate of sixty-one, to which were added on confession of faith 1,615 members. A good degree of Christian life has been shown by the churches in the erection of church edifices, in local evangelistic efforts, and in the vigorous support of a Home Missionary Society. But no form of work is any worthier of regard than the work for women in the high schools, in the Sabbath-schools, in Bible classes, on tours from city to city and village to village. Hardly less welcome are the native women trained in the evangelistic school for women at Kōbe, till Japanese churches are coming to feel that a woman evangelist is necessary to its proper equipment for active Christian work.

As indicative of the esteem in which Japanese Christians are held by their countrymen it is enough to cite the election, in July last, of twelve of them to the new parliament. Japan is unlike any other mission field in the fact that not simply a few hundred or thousand souls in the neighborhood of mission stations, but the whole people are accessible, through the diffusion of education and the issues of the popular press, including now between seven and eight hundred different newspapers and magazines. Large as is the missionary force in Japan relative to that in other countries, it is wholly inadequate to the needs of the empire. Every year's delay, every month's delay is adding to the difficulties to be met and is putting off the day of its redemption. The Japanese Christians ask help of us for a little time longer, and then will take the work of evangelizing Japan upon themselves and be our helpers in other fields.

The missionaries in this field are fully alive to the grave responsibilities of the hour. If thwarted in some of their cherished plans and hopes for want of adequate means to carry them out, they will do what they can in humble reliance on the great Head of the Church.

To sum up the results of the year's work so far as statistics can give them, the number of missionaries, men and women, has increased from 514 to 533; the places opened for the stated preaching of the gospel, from 1,069 to 1,402; new churches organized, 27; members received on confession of faith, 4,554; giving an aggregate of 387 churches and 36,256 members. The number of native pastors and preachers remains about as last year; also, the schools of different grades. The high schools and colleges for both sexes had an attendance of 7,780, of whom a large number are preparing to take part in the evangelization of their countrymen. As auxiliary to the more direct evangelistic work a score of men and women have commended the gospel by their ministrations to the physical needs of those among whom they labor; industrial training has helped to some little acquaintance with mechanical arts while furnishing the means of support to worthy young men who otherwise might have failed of an education, and the press has scattered its leaves by millions for the healing of the nations. Such is a brief summary of the work committed to the prayers and sympathies of the constituency of this Board — presenting larger opportunities, more urgent needs, and greater promise than ever before.

Grateful as we may well be to the Head of the Church for his rich blessing on our efforts the past year, the missionaries would not excuse us if we failed to remind you that yet greater results might reasonably have been expected had adequate means been supplied to reap the whitening harvest in the older missions and to enter upon new fields opening on every hand. Success, however cheering, brings with it its own peculiar burdens, and none weighs more heavily on the heart of the missionary than to see opportunities long prayed for pass unimproved, and souls that seem ready and eager to hear the gospel message left to die in their sins without God and without hope. It is the one cry that comes up from every mission field. It is the burden of the thirty letters from missionaries of this Board, recently published in *The Independent*. Every cry for help is at once a shout of victory over conquests achieved and a triumphant call to the farther advance of the Lord's hosts.

And now, good friends, may I be pardoned if, at the close of twenty-five years of service in the foreign department of this work, I should ask you to join me in a glance at some of the leading events of our missionary history during this period? These are:—

1. The organization of Woman's Boards, whose success in developing a new Christian life and activity at home is only paralleled by the splendid results abroad, awakening to new life and hope thousands and tens of thousands of women, and making the Christian home the cornerstone of the Christian civilization that is one day to cover the earth.

2. The withdrawal of a large portion of our Presbyterian constituency in the hope, happily realized, of adding new life and larger scope to the foreign missionary enterprises of another Board, taking with them, followed by our love and prayers, the Syrian, the Nestorian, the Gaboon, and a large part of our North American Indian Missions.

3. The establishment of the Walker Home for missionary children—an institution still in need of funds for its adequate endowment, but already the relief and comfort of scores of missionary parents, and furnishing a home to their children.

4. The enlargement of our work by the establishment of two missions in Japan, two in China, two in Africa, two in Mexico, one in Austria, and one among the Bulgarians of European Turkey, thus doubling and trebling the work in hand. The number of stations and out-stations has increased from 342 to 1,058; the number of missionaries, men and women, in fields now occupied (omitting those transferred to the Presbyterian Board and the Hawaiian Islands, become independent), from 223 to 533; of native pastors, from 60 to 173; and of church-members, from 5,247 to 36,256.

5. The advance in higher education from 18 high schools and seminaries, with 437 pupils, to 122 high schools, seminaries, and colleges, and 7,780 pupils.

6. A still greater advance is to be noticed in the direction of self-support of their own institutions by the native churches,—an advance from less than \$10,000 a year to over \$117,000 the present year.

The last twenty-five years have had no precedent in the history of the world for great movements affecting the welfare of the millions of our race, and when the final account is made up we may well believe that the record of this Board, of the labors and sacrifices of the devoted men and women who have been associated with it, at home and abroad, and of the success achieved in laying broad and deep the foundations of a new and higher civilization will have an honorable place in the annals of mankind, and that we, as individuals, may be glad that we have had some humble part in the triumphs of the Redeemer's kingdom.

GENERAL SUMMARY. 1890.

Missions.

Number of Missions	22
Number of Stations	96
Number of Out-Stations	962

Places for stated preaching	1,402
Average congregations	65,236

Laborers Employed.

Number of ordained Missionaries (12 being Physicians)	183
Number of male Physicians not ordained (besides 5 women)	10
Number of other Male Assistants	7
Number of Women (7 of them Physicians) (wives, 181; unmarried, 152)	333
Whole number of laborers sent from this country	533
Number of Native Pastors	174
Number of Native Preachers and Catechists	490
Number of Native School-teachers	1,353
Number of other Native Laborers	382
Total of Native Laborers	2,417
Total of American and Native Laborers	2,950

The Churches.

Number of Churches	387
Number of Church-members	36,256
Added during the year	4,554
Whole number from the first, as nearly as can be learned	114,953

Educational Department.

Number of Theological Seminaries and Station Classes	14
Pupils	247
Colleges and High Schools	66
Number of Pupils in the above	4,600
Number of Boarding Schools for Girls	56
Number of Pupils in Boarding Schools for Girls	3,180
Number of Common Schools	889
Number of Pupils in Common Schools	33,114
Whole Number under instruction	47,329
Native Contributions, so far as reported	\$117,494

HIGHER CHRISTIAN EDUCATION AS RELATED TO FOREIGN MISSIONARY WORK.

BY REV. N. G. CLARK, D.D., FOREIGN SECRETARY.

[A Paper from the Prudential Committee, presented at the Annual Meeting of the American Board at Minneapolis, October 9, 1890.]

CHARLES KINGSLEY, in his *Westward Ho!* has given one of the finest illustrations in literature of the power of the gospel on the life and character of a great people. It is the one thought that illumines every page of Motley's *Rise of the Dutch Republic*. It is the golden thread that runs through American history from Plymouth Rock to Appomattox. The sixty graduates of Oxford and Cambridge that cast in their lot with the colony of Massachusetts Bay between the years 1630 and 1639 were true to the new life-forces at work in the mother-country and in the Netherlands. They brought with them advanced ideas of Christian life and human freedom, — the elements essential to the best civilization, — Christian ideas and cultured men to set them forth. We have here the secret of that power which has made New England what it is, and has dotted the continent with churches and Christian colleges, and been wrought into our social and political institutions from the Aroostook to the Golden Gate.

In this spirit we are carrying on the work of foreign missions. We send the most

thoroughly cultured men and women we can secure, and we transmit to other races the best thought of our own. Our first great object is the conversion of individual souls; and the second is the development of Christian institutions for their nurture; and the end we seek is the triumph of the kingdom of God in all the varied relations and possibilities of human life. Without the first, the conversion of souls, nothing is accomplished; without the second, the establishment of Christian institutions, no permanent results follow. The first comes from the divine blessing on the preaching of the Word; the second comes from the divine blessing on Christian education. Both are essential; neither can do without the other. Christian education supplements the work of the preacher. It recognizes the fact that man is not simply a spiritual being, but an intellectual and social being as well. "In this large subject of Christianizing the world," remarked Oswald Dykes at the late London Conference, "we have to disabuse ourselves of all narrow and sectional views of the work. We have to regard ourselves as custodians and propagandists of a religion which appeals to man's nature through all its avenues, and which aims at satisfying all its cravings and needs."¹

In going to India, to Japan, or to China, we are called to meet men of thought and culture according to the intellectual systems in which they have been reared; men whose best energies have been given to the solution of the same great problems touching human destiny that vex the thinkers of our own land. "Christianity," continues the writer just quoted, "connects itself with the whole view which man takes of the world as related to God, as a creation of God. It has to do with fundamental questions which underlie all our physical science as well as speculative philosophy." But through the rapid means of communication in these days, and the easy and wide diffusion of error through the press, there is no relief from the discussion of false theories, whether of science, of morals, or of religion, in any part of the civilized world; and the missionary of to-day must go forth prepared to grapple with them. The conceptions of materialism and humanitarianism must be met by larger conceptions of Christian thought. The higher criticism which would set aside the facts and verities of our Christian faith must be met by the broader and more exhaustive criticism of Christian scholars. The Pantheism which has become a part of the intellectual life of the Hindu and is filtered down through the moral conceptions of the masses of the people, must be met by a more thorough exhibition of the essential elements of our spiritual nature; and Confucianism and Buddhism must be taught that their moral codes can be realized only through the acceptance of a divine life from above. The gospel for mankind is the gospel of Christ; and the excellency of this knowledge is that it giveth life to them that have it.

As Christianity is akin to the highest thought of man, it demands an education that shall not only be high, but higher than that of any other system of religion. It is only such higher Christian education, whether at home or abroad, that can secure the triumph of Christian ideas, of Christian institutions; in short, of the kingdom of God upon the earth.

Religion without education is seen in Roman Catholic missions in India, China, and Africa, where the native Christians are hardly to be distinguished in their moral character and social life from their heathen neighbors. In Protestant missions education to a limited extent is everywhere recognized as necessary—sufficient at least to a fairly intelligent reading of the Scriptures in the native language. In some Protestant missions a large proportion of the Christian adherents, and even of church-members, are unable to read. The result is that in some cases Christians of the second and even of the third generation are weak, dependent, and comparatively helpless. It is not enough to educate a few, whether in Catholic or Protestant missions, leaving the

¹ Report of Conference, vol. ii, p. 229.

masses in comparative ignorance. The weakness of much foreign missionary work — a weakness that has of late exposed it to severe, if to some extent undeserved, criticism — comes from the failure to realize the Christian idea of planting the school-house beside the church.

While all missionary labor and missionary expenditure must be limited to the missionary purpose, that purpose may be broad enough to include the leaven of a Christian civilization. Its introduction belongs to the missionary; its development and the support of Christian institutions belong to the people for whom he labors. Christianity attains its end only when the spirit of Christ pervades all human relationships, and when the seal of Christ is stamped on all human endeavor. In that day shall there be inscribed "on the bells of the horses, HOLINESS UNTO THE LORD."

We hear on every hand that the one object of all education is character; and it matters little whether this is secured by the discipline of the memory and logical faculty in intellectual pursuits, or of the hand and eye in mechanical pursuits. The young man who helps himself to meet the expenses of his education, and at the same time to a livelihood and to larger influence in the community in which he lives, by labor in some industrial calling, is as truly preparing to serve his fellowmen as by studies in the pure mathematics or in linguistic research.

Now in establishing missions among uncivilized races it becomes us to introduce not simply the gospel but the germinant principles of a better social life, and to take the lead and keep the lead in all educational effort, as has been done so happily in the Samoan Islands, among the Kaffirs and the Karens, not by means of a large number of missionaries, but by a few thorough training and normal schools for both sexes.

Among highly civilized races, as among the higher classes of India, in China, and in Japan, the problem is essentially the same, only more difficult. A higher education than is already known must compel and command attention, or if it be not higher on the intellectual side it must assert its superiority on the religious side by its results on moral character. To this end the education we give, from its lowest to its highest form, must be thoroughly Christian, and no temporary material advantage must be allowed to turn it from its supreme purpose. It is only as the man, and the whole man, is developed that Christianity vindicates its rightful claim to the sovereignty of human hearts, whether at home or abroad. Godliness is thus seen to be profitable unto all things both for the life that now is and for the life that is to come.

We have no occasion in this presence to prove that high education alone is not sufficient to the social and moral elevation of a people. The high culture of the Greek youth in the age of Pericles did not save them from moral degradation, nor the State from ruin. The experiment has been more recently tried by the British Government in India till it has become alarmed at the result. The expurgation of Christian ideas from English textbooks, and the exclusion of the gospel from higher institutions of learning, have led hundreds of thousands, if not millions, to surrender old faiths with which errors in science were inextricably mingled, and have left them without any religion at all. The religious sentiment has been stifled and all moral restraint done away. No wonder that the moral degradation that follows should lead thoughtful English statesmen to turn to missionary organizations to assume the care of higher institutions of learning. It is the old story of the evil spirit coming back to the house he had left, and finding it empty, swept, and garnished, only to make the last state of the unhappy owner worse than the first.

Recognizing the need of religious culture as a part of higher education, Japanese fathers, though disclaiming any personal interest in the gospel, have given thousands of dollars to aid in the establishment of Christian schools for the education of their sons. This higher Christian education, this thorough apprehension of the principles of

knowledge in the various departments of human research and endeavor, studied and apprehended in the white light of Christian truth, is a necessity to the greatest success of missionary effort. The Holy Spirit made no mistake in selecting Barnabas and Saul, men of the best culture of their times, to be foreign missionaries.

And now that the world is opening on every hand far beyond the possibility of the Church to meet the demand for religious instruction, whether we take into account the number of missionaries required or the great expense involved, we are simply shut up to the conclusion that the men must be reared on the ground, that the higher Christian education of the young men and women of a people is the indispensable requisite to its evangelization. Working on this line the evangelization of the world and the establishment of the kingdom of God in the earth is only a question of time, depending on the zeal and faith and consecration of those who bear the Christian name.

The success which has attended the work of this Board during the last twenty years, and more especially during the last ten years, illustrates the truth of the principles here set forth; and this whether we take into account the larger number of additions to the churches, the higher type of Christian character developed, or the larger contributions toward the support of schools and churches. The history of the United Presbyterian Mission in Egypt, of the Presbyterian Board in Syria, the progress made in the Turkish Missions through the higher education received by native pastors and teachers at its several colleges, and especially the great work that has been accomplished so largely by native preachers in Japan, are all illustrative of the truth of the position here taken.

It is true that the degree of Christian education required in order to the greatest success of our effort is determined in large measure by the characteristics of the several peoples among whom missions are established. It may be enough among a barbarous people that we should keep in advance of all other means of culture, so as to furnish leaders not only in educational institutions, but in all other departments of effort; but among highly civilized races a much higher standard is required, and men must be prepared, in our institutions of learning, for service in many respects equal to that of foreign-born missionaries. The latter will have the advantage of past experience and the traditional usages which belong to old, enlightened nations; but the native minister will have the advantage of familiarity with the wants of his own people and a command of the language which few foreigners can ever attain. The Church Missionary Society of England can point with pride to native ministers of high character and worth whom it numbers in its missionary ranks on a footing of equality with those of English birth. Men who have been trained in our mission colleges in Turkey, and in the Doshisha at Kyōto, may well be regarded by our missionaries as their peers in intellectual character, in consecration, in ability to do loyal work for Christ. And it is such men, educated among their own people, taking advantage of the best means of culture offered them at home, and sometimes enlarging their acquisitions and preparation by a few years of special study in our best institutions, on whom is to devolve the completion of the great work of evangelization.

Another consideration is the importance of raising up men on mission ground, who, whether as preachers or laymen, shall develop a just moral standard in the great body of the people.

Mr. Bryce, in his recent volumes on *The American Commonwealth*, notes with special interest the influence of religion on our social institutions. As a historian he recognizes the fact that morality with the sanctions of religion has hitherto been the basis of the social polity, except under military despotisms; and that here it is the enlightened moral sentiment on which our social order depends, rather than on physical force as in Europe. It is a grave question which this author raises as to "what would befall mankind if the solid fabric of belief on which their morality has hitherto rested,

or at least been deemed to rest, were suddenly to break down under the influence of new views of nature, as the ice-fields split and melt when they have floated into a warmer sea." Notwithstanding his admiration of American institutions and of the splendid results achieved under them, he cannot but be startled by the thought of what might befall us if we should cease to believe in any power above us, in nothing in heaven or on earth but what our senses tell us of.

These are by no means idle speculations. Of late years they have been coming to the front in connection with questions of Sabbath observance, and of the Bible in public schools, but on no occasion more prominently than at the recent dedication of the University of Utah. Never before in the history of this country have men of such varied character as Bishop Vincent, ex-President Hayes, General Sherman, Senator Edmunds, Oliver Wendell Holmes, and Mr. Gladstone joined in affirming the vital connection of Christianity with higher education in order to the success of our political and social institutions.

If this question is one of such interest to us, what is it to the nations of the world now awakening from the slumber of ages, casting off their old religious faiths, the sanctions of their old religions, and the moral restraints which they imposed? Better the moral restraints of idolatrous worship and of superstitious fears than no restraints at all. Better leave men in the ignorance and degradation of heathenism than to introduce them to the vices of modern civilization without its virtues. In the large interest of the ultimate triumph of the kingdom of God it is a grave question whether anything is gained by the destruction of the old faiths, leaving men without anything to believe in, without the restraints from evil, or the hopes they had formerly cherished. The loss of the religious sentiment is the greatest loss a man can experience, whether it be in the wilds of Africa or in highly civilized Japan; and such loss ends in a moral degradation and spiritual blindness of the most helpless and hopeless character.

This destruction of the old faiths and the consequent loss of the religious sentiment is the one sad fact now witnessed in an ever-increasing ratio among the unevangelized races of the world. The truth is, our civilization is in advance of our Christianity. Hundreds of men are this very hour perishing from the slave-trade and liquor traffic in Africa, and from the opium traffic in China, to one who is brought to the knowledge of Christ. Among the five millions of English-speaking Hindus, among the millions of Japan, eager for the last word of modern thought, and among the million and a half of university men in China, the destructive process is going on far in advance of the efforts of the Church to win men to Christ and to lay the foundations of Christian institutions. Despite all that has been done in view of the fields opening on every hand and the increased facilities of communication (to use the emphatic words of Dr. Duff), "we are as yet but playing at missions." The awakened thought of the world must be met. Education of some sort is soon to be had everywhere; a knowledge of nature for the uses that can be made of it; a knowledge of the arts for the convenience and comfort and pride of man; a knowledge of men to use them for selfish ends. Education here, education there, but education without God and without the revelation of his love and grace — this style of education is in demand the world over, and can only be met by the most strenuous efforts of the Christian Church to establish institutions of the highest grade and imbued with the spirit of the gospel. Only so can the religious sentiment, now liable to be lost, be saved and made the means of a new life and a new Christian civilization.

We plead, therefore, in behalf of higher Christian education for the sake of preserving and turning to account the religious sentiment of the peoples among whom we labor; and for the sake of a native ministry adequate in character and in numbers to meet the intellectual and spiritual wants of their countrymen and to share with missionaries in the responsibilities of establishing such Christian institutions as shall

secure the success of the missionary enterprise; and in the noblest Christian sense we would say with Tennyson:

Let knowledge grow from more to more,
But more of reverence in us dwell,
That mind and soul according well,
May make one music as before,
But vaster.

MISSIONARY MOTIVES.

BY REV. E. K. ALDEN, D.D., HOME SECRETARY.

[A Paper from the Prudential Committee, presented at the Annual Meeting of the American Board at Minneapolis, October 9, 1890.]

WHEN the question of the introduction of Christianity into the Sandwich Islands was suggested to their discoverer, a little more than one hundred years ago, it is related that Captain Cook replied substantially in these words: "It is very unlikely that any measure of this kind will ever be seriously thought of, as it can never serve the purpose of public ambition or private avarice, and without such inducements I may pronounce that it will never be undertaken." It has been remarked as a significant fact that it was the journal of this same Captain Cook, describing the degradation of these same Pacific Islanders, which was one of the instrumentalities used by God to kindle into a burning flame the missionary interest of William Carey. Surely it was some other motive besides "public ambition" or "private avarice" which entered into the missionary consecration of this remarkable man and sustained him during the long and laborious years of his service in India. And when the hour arrived, seventy years ago, for the little brig *Thaddeus* to end her voyage of one hundred and sixty-three days and eighteen thousand miles around Cape Horn, it was a motive power as much stronger as it was nobler than "ambition" or "avarice" which glowed in the hearts of Asa Thurston and Hiram Bingham when, "standing on the maintop under the lee of Hawaii," April 1, 1820, they sang together the same hymn they had sung a few months before at their ordination at Goshen, Conn., and had repeated at their farewell service at Boston, and which now rang out for the first time among the barbarous and cannibal islands of the Northern Pacific:—

"Head of the Church Triumphant
We joyfully adore thee;
Till thou appear
Thy members here
Shall sing like those in glory."

"Public ambition" and "private avarice" have been important factors in the commercial adventures and in the military conquests of past centuries; they are still mighty forces upon the worldly arena of the times in which we live; but they are too weak, even if they were worthy of the honor, for the grandest work of these times and of all times, the subjection of this rebellious world to Jesus Christ its rightful Lord.

The true motives which underlie and pervade this sublime work may, in the view of the Prudential Committee, appropriately occupy the thoughts of this Board for a little time at its present Annual Meeting. Few themes, it is believed, are more timely, more fundamental, or more animating, as related to the most efficient fulfilment of our great trust.

THE SPIRIT OF CHRIST.

Comprehensively considered the question before us is this: What is the impelling force which underlies and pervades the missionary activity of the Church of Christ?

And the answer, comprehensively considered, can be presented as concisely as is the question. The impelling force underlying and pervading the missionary activity of the Church of Christ is the Spirit of Christ, its living Head. Whatever moved the Lord of glory to leave his heavenly home, to be "formed in fashion as a man," to humble himself and become "obedient unto death, even the death of the cross," is what now most profoundly moves the disciple precisely to the degree in which he possesses the mind of his Lord. He will think the Lord's thoughts after him, will be possessed by the same convictions of truth and duty, and will be impelled in the same direction. In other words, the love of God in Christ, who gave up his only begotten Son, who gave up himself in sacrificial offering, will take control of a finite spirit and send it forth to similar service, this love continuously fed and sustained by a vital connection with its exhaustless Source.

I.

Following out this thought, we look first of all for *profound convictions of the sinfulness, the guilt, and the peril of the perishing heathen world, emphasizing the word "sinfulness."* This is what we mean by "heathenism," by "idolatry," by the woe, the thralldom, the doom, resting upon and overhanging the perverse millions of the lost race of man the wide world over. It is personal, wilful, persistent sin against a holy and loving God. As described by the pen of inspiration, "They not only do things worthy of death, but have pleasure in them that do them," not willing "to retain God in their knowledge," despising "the riches of his goodness and forbearance and long-suffering." So it was with the men of the antediluvian world; so it was during the period of the Old Testament dispensation; so it was in the time of Christ and his apostles; and so it is to-day; the same in all ages, in all lands. This is what the Son of God looked upon when he descended from his throne of light, dwelt a man of sorrows among men, and hung upon the cross, his infinitely tender and compassionate heart moved to its profoundest depths. And a similar vision is in the heart of him who has "the same mind which was in Christ Jesus," and it will produce in him the same tender, divine compassion.

As testified to by one of our youthful missionaries, when, on the way to her destination, she for the first time beheld the multitudes prostrating themselves beneath the dome of the mosque of St. Sophia in Constantinople, "Oh, how did my heart weep over them in their lost and ruined state!" And again, when she reached her field of labor and began to see with her own eyes what heathenism was, she wrote, "My heart bleeds over the wretchedness which everywhere meets my eye. Had I ten thousand lives, I would gladly give them all away to help raise these degraded ones." And another young missionary, from another field, pours out her heart thus: "Oh, the multitudes sinking into misery while I write! Are we not in danger of fixing our eyes upon the future prospects of the Church rather than upon souls who are perishing every passing hour? It is with the present generation of heathen, our brothers and sisters and neighbors, whose cries ring in our ears, that we have to do." Similar is the word of David T. Stoddard of blessed memory: "Life is short and souls around are perishing. Our great engrossing business ought to be the salvation of these dying men." And another of like spirit wrote: "Men are going down to death and crossing over into outer darkness, having no hope to gild the portals of the tomb."

It is only within a few months that one of the younger missionaries of the American Board, in replying to the question, "What led you to decide to be a missionary?" wrote the following words: "I could almost say, bare figures overwhelmed me; and as I read that there were eight hundred and fifty-six millions of heathen, thirty thousand a day going to their death without Christ, I was fairly staggered, and questioned: 'Do we believe it?' The matter then so presented itself to me that one of two things

was necessary to be done, either to believe Satan's old garden-of-Eden whisper, 'Thou shalt not surely die;' or else go. These were the simple factors of my call, and in my opinion there is little more to be expected in any one's call to the mission field." Another missionary wrote as follows, putting the figures a little lower: "Five hundred millions of souls are represented as being unenlightened. I cannot, if I would, give up the idea of being a missionary while I reflect upon this vast number of my fellow-sinners who are perishing for lack of knowledge. 'Five hundred millions!' intrudes itself upon my mind wherever I go and however I am employed. When I go to bed, it is the last thing that occurs to my memory; if I awake in the night, it is to meditate on it alone; and in the morning it is generally the first thing that occupies my thoughts."

"No body of men," so wrote the Prudential Committee in one of its annual papers to the American Board thirty-eight years ago—"no body of men denying this doctrine [that the heathen are involved in the ruins of the apostasy and are subjects of a deep and awful depravity] ever undertook to evangelize the dark places of the earth; and it may well be doubted whether they ever will.

'The heathen perish; day by day,
Thousands on thousands pass away.'

And so the same Committee writes even more seriously to-day, not forgetting that an entire generation has passed into the eternal world since the utterance of 1852. We would therefore emphasize first of all, as a motive power in our work, that which was the sore pressure upon the heart of our Lord and which has been laid by him upon the hearts of those who represent him for a little time on earth, the fearful present sinfulness with its attendant guilt and peril resting continuously upon the millions of the unevangelized world, calling forth the continuous tenderness, even the constraining love, of a divine compassion.

II.

A second profound conviction now becomes dominant, namely: *the superabounding provisions of divine grace for lifting this stupendous burden of sin and reconciling a fallen but redeemed world to God.* This is all told in a single phrase of the great missionary apostle: "Unto me who am less than the least of all saints, is this grace given, that I should preach among the Gentiles *the unsearchable riches of Christ.*" This is the world-wide proclamation. "He tasted death for every man." "He is able to save to the uttermost." Ring out the changes as seriously as you may in the utterance of the sentence: "There is no difference; for all have sinned, and come short of the glory of God;" and we respond by ringing out the changes of the other sentence: "There is no difference; for the same Lord over all is rich unto all that call upon him." And still other emphatic missionary sentences for the world appropriately follow: "Where sin abounded grace did much more abound." "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" This means light, peace, life, joy, in superabundant measure provided for the five hundred millions, or the eight hundred and fifty-six millions, or the thousand millions of the perishing nations of earth. There is not a sighing after God from any soul anywhere along all the ages, in any land, which is not met in the infinite fulness of the infinitely gracious Father's heart brooding all the time over his wayward children with ten thousand times the love of the tenderest earthly parent. And this is a blessed message to carry through the world, and fills the heart of the messenger with a divine fulness which pours itself over and around and beneath, and lifts what seems the overpowering burden of sin and its attendant woes into a joy unspeakable and full of glory.

III.

Add to this what is both the animating and the serious thought of a *personal command, a personal trust, a personal responsibility to bear these good tidings without delay throughout the entire world*, the messenger sustained by the promises of the divine presence and power from Him who has all authority, and the missionary motive for the Christian heart would seem to be well-nigh resistless. A perishing world! an all-sufficient Saviour! and now the command, the trust, the responsibility to carry the Word of Life in the Master's name, and with the Master's indwelling presence and power, individually and unitedly, to the ends of the earth! This is the sublime motive of personal duty,

"Stern daughter of the voice of God!"

beautified and illumined as loyalty to the risen and reigning Lord. This idea shines through all our missionary annals. "I am a man under divine orders" is the one and sufficient answer to the question, "Why are you going forth to the heathen world?" "I am the bearer of a sacred trust: bread for the perishing millions, all of them children of a common Father. Shall I withhold from any child his portion specially committed to me to distribute? Necessity is laid upon me: yea, woe is unto me if I preach not the good tidings!" So testified the first missionaries who led the van in this broad aggressive movement from this Western continent fourscore years ago. So have testified many of our most faithful and devoted men all along these years; and so testify the young men and women of to-day. "Duty calls us in the person of our divine Lord. We follow gladly whithersoever he leads." It is a noble motive, and absolutely invincible when perpetually reinforced by the inflowing Spirit of that Lord whose own watchword was, "My meat is to do the will of him that sent me, and to finish his work."

IV.

Combine these three motive forces, (1) profound convictions as to this present sinful and perishing world, the great need, (2) profound convictions as to the superabounding riches of divine grace in Jesus Christ, the great provision, and (3) profound convictions of the personal command, the personal trust, and the personal responsibility, all concentrated in loyalty to the personal, present Christ, and let these become regnant not merely in one disciple but in many united disciples, who are filled with the same spirit, and animated by the same purpose, recognizing special promises and special power for those who are thus agreed together, and there comes in the recognition of another sublime fact, *the divine providential superintendence and coöperation guiding all events, controlling all forces on a large scale*, extending over individuals and tribes and races and centuries, emphasizing "the gospel of the kingdom," including generations and ages as well as individual souls, attesting that the Lord of that kingdom is "Head over all things to the church." Now comes in the spirit of sanctified Christian enterprise, enthusiasm in its noblest sense, all which animates in the fellowship of associated companies, the movement of vast armies, identity with a great campaign, assured successes multiplying as the years roll on, power over far-reaching, world-wide movements, every member of the host permitted to feel the thrill of the advance of the whole body in spite of temporary and local disasters, the magnificent missionary trend of the times preparing for something still broader in the future. It is an animating power, drawing us together and sending us forth unitedly on this great conquest of the world to Christ in our own time.

In the sermon preached before the American Board at its Fourth Annual Meeting, September 16, 1813, when no tidings had yet been received from the first missionary venture sent forth from Salem seven months before, the preacher, President Dwight.

of Yale, closes his discourse with a vision of the future when the day of the Lord's resurrection shall be commemorated around the world. "How astonished must the earth be, how delighted the heavens to behold the Sabbath dawn with serenity and peace upon Japan, and, moving slowly and solemnly round this great world, shed its evening lustre upon California, and see the earth one vast altar and the sky one magnificent temple of Jehovah." What words are these for us to read to-day as we picture to ourselves what has transpired under the marching orders of the great Commander during these threescore and seventeen years. Then the great Pacific separated California and Japan, while all the intervening groups of islands were omitted from the picture. *Our* missionary Sabbath-sunrise we should first look for from the very centre of these island groups, in Micronesia, and then should move on to what a changed Japan and China and India and Turkey and Africa and Europe, across the Atlantic to this new and most wonderful world of all, over this great northwest to the Golden Gate, and then beyond to the Hawaiian Islands, until we complete the circuit as another day dawns over Kusaie and Ponape and the grave of Robert W. Logan in the lagoon of Ruk. If we are not stirred to the inmost depths of our souls by the thought of being permitted to be identified during our brief earthly lives with this mighty current of the Lord's advancing kingdom, sweeping on to the final conquest of the world for his glory, what can move us?

V.

And this feeling may be intensified by *emergencies of the hour, or the place, or the person*. We perceive to-day that all is concentrating for the time at certain strategic points. It is the hour of opportunity, it is the hour of destiny, for a race, for a nation, for particular peoples; it is the culmination of many events; it is the critical moment as to securing the results of the labors of past years, or the decisive hour as to years to come; it is a momentous juncture and the question to be decided is a question of fidelity to trust or betrayal of trust which will make or mar the work of a century. This thought of the emergency of the hour intensifies every other motive. The Master knew it as he pressed forward on that last journey from Galilee toward what he distinctly saw before him, the cross; the great apostle to the Gentiles knew it as in mid-career he cried, "Behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there;" and, "I must also see Rome;" the far-seeing founders and early missionaries of our own American Board knew it, one of them exclaiming as she drew near to the end of her life, "God's kingdom seems more glorious than anything else;" and many since along the way have known it, as their earnest words testify. Some know it, we believe, to-day, and a great company of elect young men and women surrendering themselves in early years in these favorable times to the broad missionary endeavor are yet to know it in larger measure and more effective power than any previous generation. We thank God that it is beginning at length to be acknowledged as a fundamental fact to be emphasized at the very dawn of the Christian life that "the missionary enterprise," as it has been concisely stated, "is not a mere aspect or phase of Christianity but is Christianity itself."

VI.

Now bring in the *personal relations to the personal Lord which are individual and private*—something more significant than what is usually meant by loyalty to Christ as Leader and Commander, precious and powerful as this may be, something which is ordinarily known in its most influential form only after years of varied experience in the service—an abiding fellowship with the Master, *not only in work, but also in suffering and self-sacrifice*, "filling up that which is behind of the afflictions of Christ," and the missionary power is multiplied in a manner which is sometimes simply marvelous, even

the more marvelous because it is so silent in its inward life. This is something in relation to which missionary workers will more readily testify as to others than to themselves. Indeed, it is not a matter to be often spoken of at all; and yet each one may know it in some measure as his personal secret with Christ.

"If there be any place on the missionary field specially difficult and solitary, where no one else will go, send me to that place," was the request of a young man more than thirty-six years ago, when he first offered himself to the American Board for the great missionary work. He was sent to one of the loneliest islands of Micronesia, where his living, loving, personal fellowship, in solitude with the Lord Jesus Christ during eventful and sometimes exceedingly trying years, made him one of our most joyous missionaries until he closed his eyes on earth a few months ago, having written in his journal among his latest words in an hour of extreme peril, "All God's days are fragrant with rich blessings; but these times seem unusually full of the aroma of heaven." And now with assured confidence we enroll among the stars which shine in the Master's Northern Pacific crown, in fellowship with Asa Thurston and Titus Coan, with Benjamin G. Snow and Albert W. Sturges and Robert W. Logan, the name of Edward T. Doane.

One of the missionary candidates who was appointed during the past year had given herself, as she supposed, to this same lonely and difficult Micronesian service, and she yielded to what seemed to be a specially urgent call to an exceedingly interesting work in Japan a little reluctantly at first, because, as she said, the latter seemed to her too interesting and too pleasant a field. And we have on file at the Missionary Rooms her touching request that, should trying circumstances hereafter upon the Micronesian Islands call for her removal thither, she may be permitted promptly to respond to the summons and be transferred to what seems to her the more isolated and self-denying service. That peculiarly personal fellowship with the Master, even with his solitude and afflictions, which attracts this consecrated missionary disciple, she will find, we believe, in Japan as truly as she would have found it in Micronesia; for such experiences are confined to no particular locality, but may be known, by those for whom this honor is reserved, wherever the Master himself may appoint. Moreover, it is permitted to the young missionary disciple, and to the older as well, to remember that this personal, private fellowship with the Lord may be a fellowship not only of suffering but of joy, making the Mount of Transfiguration as sacred as the Garden of Gethsemane.

VII.

For the supreme thought of such a disciple, profoundly impressed (1) with the exceeding sinfulness of sin which holds men under its wretched bondage, (2) with the rich provisions of divine redemptive grace, (3) with a sense of personal obligation and personal responsibility, (4) with the great onward movement of the kingdom of God, (5) with the stress and urgency of the hour of opportunity or of peril, and (6) with the sweet sense of personal private fellowship both of suffering and of joy with the Lord, accumulates, culminates, and concentrates in a thought which almost excludes self from the mind, *the ultimate divine glory and blessedness when He who was the Source and Inspiration of that missionary life which has been breathed by him into the human instruments, shall himself "see of the travail of his soul and shall be satisfied."* This is the sublime attraction drawing us with a resistless and almost fascinating power: the Master's final coming, the New Jerusalem descending from God out of heaven, the gathering of the ten thousand times ten thousand and thousands of thousands out of every nation and kindred and people and tongue — *and the Lord himself satisfied.*

Would that this motive, growing in intensity as the years roll on, might so burn and glow within us that it would consume every inferior and unworthy thought and make us

as individuals, as churches, and as a united body, a flame of fire, even the fire of the Spirit of God, illuminating and purifying the world! Then would the grateful, generous offerings of Christian hearts be quickly changed from hundreds to thousands, and an annual million to the American Board from its constituency of nearly half a million professed disciples of Christ, an average to each of four cents a week, would not be regarded as an extravagant sum; instead of five thousand missionary volunteers, out of an evangelical church-membership in our land of over ten millions, an average of one in two thousand, we should be ashamed of anything less than twice that number; and the great forward missionary movement of our day, in its aggressive, resistless force, would be recognized as an overwhelming army-movement gathering into itself every other noble enterprise, the only permanent salvation of our own country included, all to the glory of Him who is first, midst, and last, the one supreme missionary motive-power for all lands and for all the ages. May God hasten it in his time!

THE MISSIONARY OUTLOOK.

BY REV. JUDSON SMITH, D.D., FOREIGN SECRETARY.

[A Paper from the Prudential Committee, presented at the Annual Meeting of the Board at Minneapolis, October 9, 1890.]

Two conditions at least are essential to successful warfare. In the first place there must be courage, strength, address, and persistence, the qualities of the true and veteran soldier. There must also be foresight, a comprehensive view of the whole movement, skilful combination and quick generalization, the qualities of the captain and great commander. Neither avails much without the other; but together they are resistless and carry the day.

The foreign missionary enterprise of our times is a campaign of most varied and complex character, on a colossal scale, that embraces the nations of the earth and sweeps the centuries in its sublime developments. It is wholly in place, therefore, to study it under the analogy of warfare, and to call attention, as the occasion may serve, to limited portions of the field, to particular agencies and methods, and again to cast the eye in a wider view over the salient features, the more commanding aspects and main incidents of the movement as a whole. For the full enlistment of feeling and purpose both lines of study are needful. The examination of particular fields, methods, and agencies yields a vivid sense of reality, and kindles personal interest; while the broader view deepens faith and braces the will and lifts up the soul to the vision and support of God's mighty thoughts which run through all the nations and move on to their completion

"While the eternal ages watch and wait,"

At this time we take the wider view, and seek an outlook over the whole field at home and abroad. Much that is familiar will be found, some well-worn paths will be trod afresh; but doubtless something beyond the common view will also come to sight, some rare inspiring glimpse of that unseen, pervasive Spirit which moves through all, encompasses all, inspires and glorifies all. It will surely not be in vain if we come back from our Pisgah with deepened sense of the grandeur of this work, and with profounder joy that unto us is given a real share in this master-movement of the ages, the advancing and triumphant kingdom of our God.

I. We note first some of the signs which appear in the foreign field.

1. Christianity is coming to be the dominant religion of the world. This is its character and destination, as the Scriptures everywhere distinctly teach. No narrower

view will satisfy our Master's precept or fill out his promise. The history of the Church reveals a perpetual movement toward this end, the implicit recognition among the Christian generations that their faith and salvation are to overspread the earth and possess all nations. The practical accomplishment of this aim is the explicit purpose and animating motive of modern missions.

But the peculiarity we now consider is the fact that already, in a degree unknown before, Christianity is attaining its object and asserting its rightful place in the thoughts of men. Statistics disclose the fact that the adherents of Christianity already outnumber those of any other religious faith on the globe. The nominally Christian peoples of the world are reckoned at 450,000,000, while the Buddhists, who come nearest in point of numbers, are only 390,000,000. This alone is a most significant fact.

But the supremacy of the gospel of which we speak includes much more than mere numerical superiority. The leading powers of the world to-day are England, Germany, and the United States; all of them Christian states, their life permeated with Christian thought and sentiment, their history and institutions and policy controlled by Christian ideas. Wherever their influence is felt, wherever their colonies or commerce or national life are found, there Christianity stands forth the acknowledged, I had almost said the embodied, religious faith. England's empire, girdling the world, is the wonder of the present age, and almost every year witnesses its enrichment and expansion. By the recent treaties with other powers some of the richest and most populous parts of Africa, themselves the natural seats of empire, have been added to the already world-wide dominions of the English crown. Germany is swiftly following in the same steps, and within a decade has planted itself on the east and west coasts of Africa, among the islands of the Pacific, and is ever planning still further enlargement. The United States is the acknowledged leading power on the Western Continent, and is at this very time entering into closer and more influential relations with all the other American nations. The public opinion of the civilized world, the shaping of the future on all the continents and islands of the earth, in God's providence, is mainly committed to these peoples. The significance of this fact, and its bearings on the dominance of the Christian faith throughout the world, are too plain to be ignored. Let a single fact, the growing prevalence of the English tongue, illustrate what is here suggested. For the 6,000,000 who spoke English in Milton's day there are now at least 100,000,000 to whom it is either the mother-tongue or the common language of daily intercourse. No other tongue is known in so many parts of the globe, or is extending its area like this.

Among the influences that are working the regeneration of British India none is so deep or reaches so powerful a hand into the future as Christian truth and life. It is politicians and statesmen, native as well as foreign, who see and confess the fact. Christianity, and not Brahmanism or Hinduism, is the rising faith of the mighty empire. In Japan, under circumstances all its own, the same transformation is taking place with almost unexampled rapidity. Christ, and not Confucius or Buddha, sways the sceptre of religious empire there. Southern Africa, under English colonial influence and missionary laborers from many lands, is as thoroughly Christian to-day as England was in the days of Alfred the Great. And in spite of what is said of the rapid spread of Islam, it scarcely admits of question that the substantial gains of Christianity within the Congo Free State and the spheres of English and German influence fully equal those of Mohammedanism in those and other parts. Australia is under no other religious influence that for a moment compares with that which Christianity exerts. It is too much to say that the gospel has yet taken any such possession of Chinese thought and life as to threaten the early displacement of Confucianism or Buddhism; but it is speaking quite within bounds to say that Christianity is the only faith that is

growing and aggressive within the empire, and that the process is already begun which in due time will lead to its universal supremacy. The native converts have almost trebled within thirteen years. The Scriptures are widely circulated, and are speaking to the nation in their own tongue, wherein they were born, the wonderful works of God.

It is inspiring to note the noble part which the nations of Europe are taking in opening and developing the mighty continent of Africa. And it is as significant as it is inspiring. There is nothing like it in all the previous history of the world. The great powers of the world, which are great because they are Christian, arrange by treaty and conference and diplomacy the distribution of influence throughout that vast and populous domain. Such questions in past ages were submitted to the dread arbitrament of the sword. That peaceful conference now suffices is due to that subtle, choice fruit of the ages which we call civilization, whose only seat is in the Christian nations, and whose main source and strength are in the gospel of Jesus Christ. This fact is of far wider significance than is measured by its bearings on Africa alone; it denotes a new era in the development of mankind, the dawn of a nobler style of human life than has thus far appeared. Christianity is mounting to an unrivaled supremacy in the world's affairs, and the fact we here contemplate sets this forth as in a mirror, and compels the acknowledgment of every mind. The prophecy of Milton in his poem of the Nativity is growing into solid fact before our very eyes: the gods of the nations and the false faiths of the earth shroud their faces and flee away at the glorious advent of the Son of God, the world's Redeemer and everlasting King.

2. A second fact of wide reach and special significance is the growing ease of communication between all parts of the world. Time was when the remotest counties in England were as far apart in point of time as Europe and America are to-day; when a voyage across the Atlantic was as formidable an undertaking as it is now to make the circuit of the globe. But with the introduction of steamships and railways, and the constant improvements in machinery, with the network of telegraph lines covering the great continents, and sunk beneath the seas, and binding all parts of the world into the circuits of swift intelligence, space and time are almost annihilated, the continents are near neighbors, and even the islands of the sea have lost their isolation and form a part of the closely linked system of the world. The message of Queen Victoria upon the opening of a new parliament appears in the daily press of Europe, America, and Australia, while its echoes still linger in the chamber of the peers. Every morning at the breakfast-table we read of the movements of yesterday in the great capitals of the world, of events at Zanzibar, Singapore, Hong Kong, and Sydney. Letters reach Boston from Turkey in eleven days, from India and Japan in twenty-five days, from China and South Africa in forty days. The ends of the earth are thus brought together; the effect of near neighborhood is thus increasingly realized, in better acquaintance, truer appreciation, kindlier sentiments, and a deepening sense of mutual duty among the nations. The world is one, its inhabitants are one race, its nations kindred, its hopes and fortunes one. Travel and commerce feel the impulse of this widening circle of human life; the civilization of the foremost nations tends to spread itself far and near; common interests grow up to bind nations and peoples into a living unity. The vision of England's great Laureate is fulfilling itself in the events of the times:—

Till the war-drum throb no longer, and the battle-flags are furled,
In the Parliament of man, the Federation of the world.

And the kindly earth shall slumber, lapped in universal law.

All this tells with direct and powerful effect upon the work of missions; the most precious treasure in the world's exchange is the Word of God; the costliest gift is the

life of Christian faith; the swiftest messenger is he "that bringeth good tidings of good, that publisheth salvation." There never was a day when a life of Christian devotion could make itself felt so far and so powerfully upon its own contemporaries. Think of the seven long months required by the first missionaries of the Board to reach India, and the five months' voyage of the pioneers to the Sandwich Islands, and the slow communication between them in those far-off regions and the missionary rooms at home; and consider what it means that in our day the life and thought of the Christian world may flow almost without obstruction or delay through the most distant portions of the globe. What a challenge to our zeal! What a mighty stimulus to our endeavor! The prophetic cry leaps to our lips: "Arise, shine, for thy light is come; and the glory of the Lord is risen upon thee!"

3. Closely connected with this striking fact is another, often mentioned but which cannot be too often commented on, namely, that, with only here and there an exception the one thousand million unevangelized peoples of the world are accessible to the gospel and its messengers. Corresponding to the quickening of communication by steam and electricity has come the breaking-down, on a grand scale, of internal barriers, of the hostility of princes and governments, of the prejudice of peoples, the strength of foreign customs and alien faiths. Turkey, Persia, British India, China, Japan, the continent of Africa on all its coasts and in its deep interior, the islands of the sea, the nations of unevangelized America, all are accessible; the gospel may be preached and the Church organized and a Christian civilization inaugurated without question and without delay. Even those regions which hitherto have seemed inaccessible, like the Soudan and Tibet, are steadily losing their isolation and drifting out into the open sea of human knowledge and unrestricted intercourse. Never before since the dispersion of the nations from the plains of Shinar have all the diverse elements of the human race come so near to each other or been accessible as they now are to the truth and grace of the living God. The fact here stated is most impressive in itself. Taken in connection with other facts of the times it seems almost to become articulate in the testimony it gives to the presence and gracious purposes of God. Such opportunities as are thus presented to the Christian world of to-day have never been known before, and they make an appeal for effort and devotion which is simply overwhelming and resistless.

4. We next consider the success of modern missions. An enterprise like this, that aims at the conquest of the whole world to Jesus Christ, cannot be carried to completion in one generation or in one country. The changes it proposes are too radical and sweeping; the opposition it encounters is too deep and inveterate; the field in which it operates is too vast to admit of anything but a gradually increasing change and growth. But measured by any proper standards the success of modern missions is simply amazing and wholly without a parallel in Christian history save in the apostolic age.

For a single indirect proof look at the changed tone of secular remark and comment within the last fifty years. Then missions were almost totally ignored by the secular press; and if mentioned at all it was to point a sarcasm or emphasize a sneer. To-day it is no longer good form for the secular press either to overlook or to discredit the missionaries or their work. The fashion rather is to applaud their worth and the value of their work, and to draw from these sources the means of instructing the general public in important facts and of enlarging the circle of human knowledge. Now such a change denotes, not the regeneration of editors and reporters, but the unanswerable success and dignity of the missionary work. Nothing but overpowering proofs of the success of this work could avail thus to change contempt to respect, and silence or sneers into open praise. Similar to this is the testimony repeatedly borne by men in civil life in India and China and Turkey to the wholesome influences accompanying

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the missionary work, the invaluable support thus given to law and order and thrift, to domestic and to public virtue. Additional weight is given to this testimony when we recall that, in not a few instances, it comes from men not predisposed to judge favorably of aggressive Christian work, not moving in circles accustomed to speak of missionaries with love or praise. Nothing but the plain undeniable facts in the case could work such conviction or call out such commendation.

But we may well point to some of the facts which reveal the majestic power and precious fruits of the gospel on heathen soil. At the World's Missionary Conference in London, of 1888, there stood up on one occasion a veteran of the Wesleyan Mission to the Fiji Islands, and in simple words told his marvelous story. Fifty years before he went to those islands to find the whole population sunk in gross idolatry and barbarism, given over to cannibalism, the dread of all mariners, the despair of the human race. He came to London to speak of those same islands as Christianized, the people all recovered from their former vices and degradation, and now well clothed, well housed, thrifty, industrious, sober, attending divine worship every Lord's day in greater proportion to their whole number than is true in the most favored localities in New England, giving of their substance to religious objects beyond all precedents in Christian lands. What a transformation! And it is due solely to Christian missions. It is an absolute refutation of all that has ever been said about the failure of missions. If there were nothing to show for the hundred years of missions but *this*, it would be an unanswerable proof of their success.

But there is much to show besides this. The Hawaiian Islands, everywhere recognized now as a Christian nation, seventy years since were sunk to almost as low a pitch of degradation as the Fiji Islands. And it is not commerce, nor diplomacy, nor education that has wrought the change. It is the gospel of Jesus Christ and the labors of the Christian missionary. The Society Islands tell the same tale. The Samoan Islands repeat the history and renew the wonder. Madagascar shines in the same light, revealing the power and reality of the Christian transformation. Japan is in the same moral furnace and discloses the same celestial power at work. And all through India and China, in Burma and Siam, in Persia and Turkey, in many parts of Africa, this re-creation of man, of domestic life, of the nation, and of human society, in the image of God, moves forward from its hopeful beginnings to its glorious and consummate end. In all these regions the Christian Church is rising, the Bible is speaking its heavenly messages in the native tongues; mission schools are training men and women for Christian life and work in homes and churches, and the silent leaven of the godly life of missionary and native believer is permeating society and preparing the elements of noble manners, purer laws, and a Christian civilization. Three million adherents distributed through all the great nations and at strategic points; the Bible translated into 300 different languages or dialects; 100,000 picked youths in the higher mission schools; 400,000 under Christian education,—these are a few of the facts which suggest the steady and grand advance this work is recording.

But even more impressive than all such statistics is the rate of growth from year to year. In some countries converts and pupils are doubling every other year; in slow-moving China they are doubling every five years. The movement is already of grand proportions; but it is only at its beginning. It gathers strength and breadth and momentum every year. The blessing of God is upon the workmen and upon their work; no weapon that is formed against them can permanently prosper.

What considerations could awaken a livelier hope or more robust enthusiasm than the simple record of this modern missionary work? Beginning in weakness, without observation, contending against tremendous obstacles at home and abroad, with no lure to ambition or pride, with no support from numbers or public opinion, steadily winning its way till its stations have been planted on wellnigh every con-

continent and island of the earth, till its achievements have wrung recognition and applause from reluctant lips and pens the wide world over; there is no more fascinating story of real life during all the centuries since the gospel first began to speak to men. It is the open record of God's presence in the earth and of his unfailing purpose to give to his adorable Son "the heathen for his inheritance, and the uttermost parts of the earth for his possession."

II. Thus far we have looked abroad for the signs of the times. But it is equally in place to survey the facts here at home. *There* the work is attempted, there the strenuous patient toil is rendered, there the advance is made and the victories are won. *Here* the work is planned, here it is supported by prayer and gifts and loyal hearts, here it is reinforced and its aggressive power enlarged. Important as are the facts we have been considering, they do not stand alone but are joined in a vital unity with other facts immediately about us here in Christian lands.

1. We first consider the question of means. The income of the several foreign missionary societies of the times increases steadily from year to year. Beginning with less than \$1,000 for its first yearly receipts the American Board now reports above \$600,000. The total sum expended yearly upon the foreign field by Protestant Christendom amounts to about \$11,000,000. This growth, however cheering, does by no means measure the financial ability of the churches. The wealth that is so rapidly accumulating in our land comes in fair proportion to the members of Christian churches and were the necessity seen and felt the sums at command for this foreign work could be doubled or even quadrupled at once. Doubtless this vast increase of wealth is a providential preparation for the sublime opportunity that greets us in every unevangelized portion of the globe. Many another noble end this wealth in Christian hands will serve, and its priceless fruits shall enhance the glory of our Christian civilization in many forms; but its noblest use must be to spread Christ's gospel to new regions and to build his kingdom in a thousand spots amid the ruins of Satan's power. Happily we may already see these results in some degree; great fortunes bestowed to forward these grander movements of the age; the great gifts of an Otis, a Swett, and a Hand are sure to be repeated; while the privilege of bearing a personal share in the world's evangelization, even by the bestowment of the smallest sums, will be more widely appreciated and more heartily chosen. To have the power to make these gifts, and thus lift a struggling enterprise to its feet, and preach the gospel to thousands and millions now unreached — what an honor is it! what a privilege to use it for the glory of God and the salvation of men!

2. We next consider the supply of laborers for the foreign field. This is a fundamental inquiry, since above all other human agencies concerned in the spread of the gospel, the living preacher and teacher is the most indispensable and precious. It is true that the number required can never be absolutely great. The very aim and method of missions forbid this. The foreign laborer seeks at the earliest possible date to render himself needless to the world by raising up a competent native force into whose hands the work, in all its departments, may pass. The missionary, in this sense, fulfils to the native pastor the office of John the Baptist to our Lord: "He must increase, but I must decrease." Thus, of necessity, the demand for missionaries is a limited demand. But we hasten to say that the limit in every field is still far, far beyond anything that has yet been reached. Scarcely 6,000 laborers all told, men and women, represent all the societies of Protestant Christendom on the foreign field to-day. Not a call that comes to the Foreign Boards for reinforcements exceeds the need that is obvious and urgent. The force now employed might be doubled twice over without meeting the real need. The great Shanghai Conference of May last, speaking in the name of all the evangelical missions now in China, and in view of the measureless opportunities of that field, deliberately appeals to the Christian nations to send 1,000

new men to that empire within the next five years. No man who knows the facts will accuse them of exaggeration. Africa's need is to the full as great as that of China, and would be instantly voiced by the missionaries there if they could speak together.

In view of such calls, and we have only begun the list, how striking is the fact, which every one must concede, that the Christian nations are able to send out a devoted and well-trained man in answer to every call, and still have thousands more to spare. Our colleges and higher seminaries for men and women, our theological schools, are multiplying year by year and are filled to overflowing with the choicest youth the sun ever shone upon. By the thousands they leave these schools every year to enter the paths of duty and service which God appoints. Never did such opportunities greet the educated and foremost youth of the world. Not when Plato taught in the Academy and made Greece strong with wise men and brave; not when Julius Cæsar annexed Gaul to Rome and Europe to civilization, and opened a splendid career to fame and power for thousands of Rome's noblest sons; not even when Paul crossed the *Ægean* in obedience to the heavenly vision to add a continent to the Christian Church, and led young Timothy and Silas to those great exploits at Thessalonica and Berea, at Corinth and at Athens. A grander service, on a wider arena, reaching on to vaster and more remote results, to-day awaits our noble youth in Turkey and India, in the mightiest empires of the Orient, in the vast continent of Africa.

And the appeal is felt, the inspiration of a splendid service is caught, and the response of heroic devotion is not slow to follow. We are told that already more than 5,000 youth have given their sacred pledge to enter this field of glorious service as Providence shall open the way; and the hearts of other thousands are rising within them at the call of God. Few things are found more inspiring in Christian annals than this serious, deliberate espousal of the foreign missionary work by the young men and women of highest culture and promise in the length and breadth of the land. It gives us all the enthusiasm and glow of the mediæval Crusades, with no touch of their fanaticism, and with an aim lifted infinitely above that in scope and moral significance. Doubtless not all who are pledged will go. Doubtless also not all who will go are pledged. But, notwithstanding all, this movement is of God, and touches the deeper springs of character, and has its obvious significance as a providential preparation for the day of greater things which is dawning on every mission field around the globe.

3. The Christian Church is committed to this work as it has never been before. At the London Conference of 1888, 141 societies were reported, representing nearly every Protestant communion in the world. No body of Christians deems itself fully abreast of its duty and opportunity that has not its representatives in the foreign field. To such a degree is this the fact that even those bodies which are less evangelical, the Universalists and the Unitarians, are beginning to awake to the privileges of this work and to send their men abroad. More and more is it seen and felt that the evangelization of the world is the supreme aim and highest achievement of the Christian Church, and that a personal share in this service does not belong simply to the few men and women who are in the field but is a vital and indispensable part of all Christian life and service. The progress in this respect, since the work began, is most striking: probably in no single feature has the century witnessed a more impressive transformation in the temper and aims of the Church. Certainly no single condition is so intimately connected with the growth and power of the missionary work of the age. More fundamental than all questions of money and of men is the spirit of the Church.

If the tone of Christian life answers to the calls of the hour, and deepens throughout the churches and schools and homes of the land, and falls into closer harmony with the Word and the Spirit of God, the last and supreme condition of success will be met and the future of this vast work will be assured. Missionaries share the life and sentiments of their lands and times; the stream of gospel truth and influence which

flows from them abroad can rise no higher than its fountain-head. There is no charm in missionary service itself to lift a man out of his times and surroundings. It is the piety of our homes and schools which the missionaries we send will take and exhibit upon the foreign field. It is the consecration which we possess that they will reveal. It is our habitual ideals which will shape their life and toils. It is in vain to look for results on mission ground greatly different from those which exist at home. If we wish to see a fervent, evangelical, self-denying, heroic, patient, and aggressive Christian life rising in China and India and Africa, there is no choice; we must cherish such a life at home and make it the inspiring background of the missionaries' toil. Money, favoring providences, laborers, all other things, are vain if the Christian spirit be worldly or weak. If heathenism be ever overcome and the gospel made to take its place, the Christian world, as one organic whole, must do it. We who stay at home are as really concerned in the success of this work as they who go abroad; and it will languish when we faint; it will fail when our faith fails; it will grow when we bear it on our hearts; it will move forward resistlessly to glorious success when we throw ourselves into it as we did into the war for the Union, reckless of cost, of strength, of time, and of life itself.

When the hour drew near that our Lord was to be offered up, he went apart from the multitude, and from his disciples also, and in solitary communion with the Father gathered the strength with which he bore the insult and cruel wrongs and speechless agony of the betrayal, the desertion, the cross itself, through which a world's redemption was won. In the secret places of prayer and heavenly communion the Church of our Lord must in like manner gather the spiritual power in which it shall go forth to win to his obedience the nations whom he has redeemed.

SUMMARY OF THE REPORT OF TREASURER OF THE A. B. C. F. M. FOR THE YEAR ENDING AUGUST 31, 1890.

EXPENDITURES.

Cost of Missions.

Mission to West Central Africa	\$12,567.34
Mission to East Central Africa	8,337.60
Zulu Mission	24,360.11
Mission to European Turkey	30,353.82
Mission to Western Turkey	96,769.00
Mission to Central Turkey	33,025.75
Mission to Eastern Turkey	46,870.33
Marathi Mission	65,627.50
Madura Mission	52,615.59
Ceylon Mission	11,709.03
Foochow Mission	25,536.77
Hong Kong Mission	2,582.09
North China Mission	65,356.04
Shansi Mission	11,232.19
Mission to Japan	96,571.17
Northern Japan Mission	24,749.56
Sandwich Islands (including grants to former missionaries)	10,241.40
Micronesia Mission	39,782.50
Mission to Western Mexico	7,336.07
Mission to Northern Mexico	16,535.62
Mission to Spain	14,222.90
Mission to Austria	10,663.87
	\$707,046.25

Cost of Agencies.

Salaries of District and Field Secretaries, their traveling expenses, and those of Missionaries visiting the churches, and other like expenses	\$19,780.92
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Cost of Publications.

<i>Missionary Herald</i> (including salaries of Editor and Publishing Agent, and copies sent gratuitously, according to the rule of the Board, to pastors, honorary members, donors, etc.)	\$15,922.06
Less amount received from subscribers	\$6,853.11
and for advertisements	1,927.16
	8,780.27
	\$7,141.79
All other publications	4,014.38
	\$11,156.17
Less amount received for "Mission Stories" (\$135.51) etc. (\$2.00)	137.51
	11,018.66

Cost of Administration.

Department of Correspondence	\$11,649.18
Treasurer's Department	6,575.77
New York City	1,788.68
Miscellaneous Items (including rent, care of "Missionary Rooms," furniture and repairs, coal, gas, postage, stationery, copying and printing, library, honorary members' certificates	5,087.52
	25,101.15
	\$762,946.98
Balance on hand August 31, 1890	487.09
Total	\$763,434.07

RECEIPTS.

Donations, as acknowledged in the <i>Missionary Herald</i>	\$417,921.74
Legacies, as acknowledged in the <i>Missionary Herald</i>	199,802.11
From the Legacy of Asa Otis	61,482.16
From the Legacy of Samuel W. Swett	72,707.89
Interest on General Permanent Fund	10,671.73
	\$762,585.63
Balance on hand September 1, 1889	848.44
	\$763,434.07

LEGACY OF ASA OTIS, NEW LONDON, CONN.

In accordance with the action of the Board at its Annual Meeting in 1879 (see Annual Report, p. xi), the remainder of this legacy is set apart for new missions.

Balance of securities remaining in the Treasurer's hands September 1, 1889, at par	\$168,891.47
Appraised value of same	\$202,593.50
Received for Premiums on Sales	4,779.02
Received for Dividends and Interest	12,684.67
	\$186,355.16
Expended for new Missions as follows:—	
West Central Africa Mission	\$8,890.84
East Central Africa Mission	7,710.90
Hong Kong Mission	2,406.39
Shansi Mission	11,202.19
Northern Japan Mission	19,196.71
Mission to Northern Mexico	12,075.13
	61,482.16
Balance August 31, 1890	\$124,873.00
Appraised value of securities now held	157,593.50

LEGACY OF SAMUEL W. SWETT, BOSTON.

In accordance with the action of the Board at its Annual Meeting in 1884 (see Annual Report, p. ix), this legacy is "set apart to meet special calls for a brief period of years, in the evangelistic and educational departments of our Missionary work abroad, emphasis being placed upon the present emergency in Japan and upon the great opportunity in China."

Balance of the Legacy, August 31, 1889	\$108,078.26
Received from the Executors during the year	7,383.86
Received for Dividends and Interest	2,661.96
	\$118,124.08

Expended during the year ending August 31, 1890, and included in the foregoing statement of "Cost of the Missions," as follows:—

For the Zulu Mission	\$1,500.00	
For Missions in Turkey	9,698.20	
For Missions in India	5,988.75	
For Missions in China	26,260.24	
For Missions in Japan	22,195.70	
For Missions in the Pacific Islands	4,465.00	
For Mission in Austria	\$1,600.00	\$72,707.89

Balance of Legacy, August 31, 1890		<u>\$45,416.19</u>
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"MORNING STAR" (FUND FOR REPAIRS).

RECEIPTS.

The balance of this Fund, September 1, 1889, was	\$5,698.25	
Received from sale of pictures of the vessel	1.50	
Income from investments	<u>422.26</u>	\$6,122.01

PAYMENTS.

For repairs at Honolulu	\$2,002.61	
Balance held as a fund for repairs, and invested		<u>\$4,119.40</u>

PERMANENT FUNDS OF THE BOARD.

GENERAL PERMANENT FUND.

The balance of this Fund September 1, 1889, was	\$215,487.42	
Added during the year	5.00	
		<u>\$215,492.42</u>

PERMANENT FUND FOR OFFICERS.

The Permanent Fund for Officers amounts as last year to	\$59,608.00	
The Income of the Fund for Officers, applied to salaries, was	3,552.92	
		<u>\$63,160.92</u>

MISSION SCHOLARSHIPS.

The balance of this Fund September 1, 1889, was	\$3,745.63	
Added during the year	1,000.00	
		<u>\$4,745.63</u>

C. MERRIAM FEMALE SCHOLARSHIPS.

This Fund amounts as last year to	<u>\$3,000.00</u>	
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EUPHRATES COLLEGE FEMALE TEACHER'S FUND.

This Fund amounts as last year to	<u>\$2,500.00</u>	
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HOLLIS MOORE MEMORIAL TRUST.

This Fund amounts as last year to	<u>\$5,000.00</u>	
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WILLIAM WHITE SMITH FUND.

This Fund, a legacy given for education of preachers and teachers in Africa, amounts as last year to	<u>\$35,000.00</u>	
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ANATOLIA COLLEGE ENDOWMENT FUND.

This Fund, collected by Rev. G. F. Herrick, D.D., amounts to	<u>\$12,689.83</u>	
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BENJAMIN SCHNEIDER MEMORIAL FUND.

Collected by Mrs. Schneider in memory of her husband and to give aid to needy students in Central Turkey	<u>\$1,728.00</u>	
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LANGDON S. WARD, Treasurer.

BOSTON, Mass., August 31, 1890.

Letters from the Missions.

West Central African Mission.

THE OUTLOOK.

WE regret to be obliged to report that Mr. and Mrs. Searle, who have been residing at Benguela, are compelled to leave on account of ill-health, and to return to England. It appears to be impossible for Mrs. Searle to endure the climate of Benguela. The Portuguese, it is said, intend to send an expedition to Bihé "to restore order," the force to consist of four hundred soldiers, with the assistance of two hundred Boers. But it is affirmed, both at the coast and in the interior, that our missionaries are not to be interfered with. The health of Mr. Currie seems to be entirely recovered by his trip to the coast, and he has returned to Chisamba. Mrs. Webster, of Bailundu, has now a morning school for little children at the village of Chilume, going to them, inasmuch as they will not come to her. On the way to the village she stops at "The Rocks," where the women pound their corn, hoping in this way both to do them good and to make progress in the use of the language.

EXCELLENT YOUNG PEOPLE.

Mr. Lee, while at Chisamba in the absence of Mr. Currie, was quite sick for a time and confined to his house, but at the date of his last letter, June 16, he was quite recovered. He speaks in warmest terms of the character of the young men who have gathered about him:—

"I must tell you that my boys have proved themselves to be real treasures in time of sickness. Their kind and thoughtful attentions could scarcely be exceeded by one's own friends at home. Unasked they killed two fowls and boiled them down to a good broth, and at intervals of four or five hours brought me a cup of 'meat-tea,' as they called it, nicely seasoned. Sometimes I did not feel just like taking it, but knowing they would be much disappointed if I refused, I drank it each time and owe my present strength to hav-

ing done so. They would allow no loud talking or noise near my hut, and night and day were unremitting in their endeavors to do all they could for me.

"Apart from this little illness, things have gone on very satisfactorily at the station. I have now all the native material required for my house; namely, logs of the required sizes for framing and for walls, sticks for roofing, bark-rope for tying purposes, and grass for thatching. So that, when Mr. Currie returns with the imported materials, the house can be completed without delay. I had hoped to have had it finished before the next rainy season comes on, but all my most cherished plans have now to be held in abeyance."

The following extract from a letter of Mr. Stover, of Bailundu, reveals also the excellent character of the people among whom the mission is located:—

"I must give you an item in Nunda's experience which he has told me lately. He said: 'The first time I prayed (in public) I was poured out with an ecstasy of joy. The perspiration started from every pore. I thought I was going to be sick.' It is remarkable that when Nunda told two other lads, Joseph and Samuel, of his feelings, they said they had a similar experience. I cannot tell you how my heart rejoices in these tokens of the Spirit's work on the hearts of these dear boys. I am, as they would say, 'poured out' with anxiety that the work shall be genuine, carried on by the Spirit himself, and ourselves only the humble agents in his hands. We hope to receive several more to the church at the next communion."

These extracts will show what the people are capable of becoming. The following item from a letter of Mrs. Sanders, of Bihé, shows what superstitions are prevalent among them:—

"Mr. Sanders was telling us to-day that the father of one of our little boys has lately had to make himself a slave to his wife's relations. Three years ago his

little daughter, four years of age, died. Not long ago a child of his wife's relations died, and in questioning the 'spirit' of the corpse as to the cause of the death they found that the little girl who died three years ago was the cause. So the parents at once came to this man and said: 'Your daughter who died three years ago has "eaten" our child; now you must pay.' The fine was an ox, a pig, and something else, I do not know what. The poor man could not pay the fine, so he had to become their slave."

Western Turkey Mission.

THE REVIVAL AT TALAS.

MR. FOWLE, of Cesarea, under date of August 11, reports that, since the special meetings under the leadership of Mr. Jenanian had ended, the outward appearance of affairs at Talas was much the same as before the revival commenced:—

"We hope that some of the brethren and hearers from outside have been renewed and quickened. The strongest proof we have of this latter is in the uneasiness and extraordinary efforts on the part of the priests and people of the old churches. For two or three Sundays the Armenians put forward, as preacher, a man notorious for his unbelief and unworthy life, who told the people from the pulpit that it was better for them to stay in the Armenian Church and be *lost* rather than to find salvation by means of a 'foreign' church. And a Greek priest has not only anathematized all who attend our services, but says that those who enter a Protestant service, in so doing, commit the sin of 'blasphemy against the Holy Ghost.'

"And yet, in spite of such teachings as these, many of our English, and some of our American, friends think it an 'imperitence' to preach the gospel to *Christian churches!* 'By their fruits ye shall know them,' as well as us, and all others."

ISBARTA.

Mr. McNaughton, of Smyrna, has spent a portion of the summer at the out-station

of Isbarta, from which place he wrote August 11:—

"The work here is encouraging. It is to be greatly regretted that so large a city as this should be without pastor or teacher. The few brethren are poor in this world's goods and poor in faith, yet they are very urgent that we send them a pastor. There is a great desire in the hearts of many to hear the gospel, but they are so completely under priestly control that they dare not come to the services.

"The first and second Sundays here were full of promise. As many as 156 were present at some of the services. The morning of the third Sunday brought together a very small congregation, and there has been a regular decrease in numbers ever since. On that morning the Greek despot thundered an anathema at us, which was so much waste energy so far as we were concerned; but the anathema was accompanied by a threat which had a powerful effect in intimidating the people.

"The Armenians too are using their influence to prevent an attendance on our service. The brethren are suffering severe persecution. The son of one of them was stabbed the other day so severely that a doctor was summoned. We are encouraging them to hold fast. The young men who do most of the preaching are frequently stoned. Every time we go out we are called names. Stones are frequently thrown after us, and sometimes we are spit upon.

"Notwithstanding all this, we are shown great kindness and many invite us to their homes and vineyards. The opportunities for service are innumerable, and though few now attend our services, yet we converse with many who eagerly listen to the word of light.

"About a week ago I visited Bourdour, which is about eighteen miles from here. I found pastor and people in a very encouraging and hopeful condition. There is nothing striking to relate, but that steady progress is being made is beyond question. I have for some months back been in weekly correspondence with our pastor in Afion.

Kara Hissar respecting the school in that city. The Armenian community is determined on the complete eradication of Protestantism from their midst. The government has taken up the matter, and the pasha has several times summoned the pastor and ordered him to close up the school. I have insisted on the pastor's keeping the school open until he is compelled by military force to close it. What the issue will be I cannot say, but we anxiously await developments."

Eastern Turkey Mission.

THE MOUNT HOLYOKE SEMINARY OF KOORDISTAN.

MISS CHARLOTTE ELY, in reporting concerning the Seminary in which she and her sister are engaged, speaks of the year as having been somewhat interrupted by reason of prevailing sickness among the pupils. Four girls were graduated. Miss Ely writes:—

"We trust faithful lives of usefulness are before these young girls; that their class motto, 'Ye are not your own,' is indeed significant of their sincere determination to devote themselves to earnest service for God. One of them expects soon to be married to a preacher who completes his theological course at Harpoot this month. Two are teaching in the boarding school, and the fourth is about to be married to a Christian merchant of this city. The number of boarding pupils is forty-six. The primary and intermediate departments, taught by two graduates and an assistant pupil, and attended wholly by day-pupils, have been well sustained.

"The Infant Sunday-school, established by members of the Girls' Missionary Societies, has increased in numbers and is a most interesting and hopeful work.

"The usual prayer-meetings and religious work in the school have been continued with a good degree of interest, leading some, as we hope, forward in their Christian experience, and others to consecrate themselves to the Master and his blessed service."

RELIGIOUS INTEREST AT VAN.

Under date of August 26, Dr. Raynolds wrote from Van:—

"You will be glad, I know, to learn that our hearts are just now encouraged by some special manifestations of the presence of the Holy Spirit. Mr. Coan and Dr. Wishard, of the Persian Mission, made us a visit on their way from Mosul, and the former gave our people a most excellent sermon on the Holy Spirit, which evidently made an impression on them. At the next Wednesday evening meeting one of the graduates of our school, of whose conversion I had not been without hope, though he is from a non-Protestant family, and one considerably connected with government business, asked the brethren to pray that he might more boldly confess the Saviour he loved; and since then he has taken a decided stand on the Lord's side. The following Sabbath some ten young men came to my room, a part non-Christian, who seemed to be honestly seeking salvation. The meeting has been repeated the two Sabbaths since, with larger attendance, and a very tender spirit has prevailed. The adversary is by no means unobservant, but is using every means in his power to snatch away the good seed from men's hearts."

Ceylon Mission.

RELIGIOUS INTEREST.

THE Ceylon Mission is in deep affliction on account of the death of Dr. Hastings, concerning whom a brief memorial will be found on another page. The native pastor at Changanay, Rev. Mr. Bryant, writing July 8, in report of his work for the past year, refers to the valuable services rendered by Mr. Wishard, of the United States, and by Rev. Mr. Grubb and his companions from England, who had labored with great earnestness, especially among the young people.

"The meetings which were held by those gentlemen at different stations were preparatory to the Week of Prayer, which ensued immediately. We indeed

enjoyed the Week of Prayer, with evident excitement of the Spirit in all of our congregation. Some of our church-members were burning with zeal in the good cause, and availed every opportunity in guiding souls to the flock of Christ. Series of prayer-meetings were held at the church in the morning and in Christian families in the evening, for several weeks. Some of the heathen also attended these meetings and manifested great interest, some of whom seemed to be converted, and others brought under conviction, and continued for a while; but we are sorry that a few of them lost their interest when temptations met them. They were like the seed which fell upon stony ground. But some still keep up their interest.

"Eight persons have united with the church since I wrote you last, and one or two are waiting for the next communion; and one backslider has been reclaimed. Two children also were baptized. This is the largest number that we have ever received to our church in one year. All of them but two were from among the heathen, and were fruits of the revival that has been here lately. We look forward and pray earnestly for great things.

"We keep up a prayer-meeting every morning at our chapel with special interest. Although the attendants are interrupted by the prevailing influenza and other causes, yet the revival spirit still continues, and is especially strong at present among the women. Their prayers have been most earnest for the outpouring of the Holy Spirit. A prayer-meeting among families has also been kept up every Sunday evening with great delight and interest. The young men of our church are showing much earnestness in Christian work. Moonlight meetings were also held for the heathen at different parts of the field, with the company of some earnest young men of our church."

Foochow Mission.

ITINERATING.

MR. WALKER, of Shao-wu, writes under date of July 11:—

"I have recently been over a good deal of ground, some of it new: and have received fourteen persons to the church. When I last wrote there were threats of persecution at a few of the remoter points, but nothing serious has come of it. In two cases the trouble came from men of inferior local authority, who thought to make the embracing of Christianity by the inquirers a pretext for extorting money. The opposition of such men, though an annoyance, is no real hindrance to the work.

"A week later I visited the Ku-shan region, which lies eight to twelve miles west by south of Shao-wu. It is now ten years since I last visited there, so that it was comparatively new ground. The circumstances were decidedly different from ten years ago, for on this trip I was well supported by Chinese Christians. We had a number of attentive audiences in several different villages. The genius of the Chinese mind and their style of buildings does not favor large audiences, nor are they always desirable. Especially in new work small bodies are better to handle than large ones. I had with me my embryo class, and also Chu Sien-sen, the teacher of the Girls' School at the East Gate. In past years he has taught many schools in this region, so that the literary men there, from fifty years old and downward, have many of them been his pupils. He always maintained a good reputation and used to be a zealous idolater and a member of a sect that has many fast days in the course of the year, on which they abstain from all animal food. He had converted many of his pupils to this way; and how it astonished them to see him—a nice, respectable, gray-haired scholar—going about with a foreigner, preaching his religion, and condemning the one he had formerly advocated so zealously! I had not thought him much of a talker, but on this trip he seemed to find his tongue. It was especially effective to have him relate his experience.

"On this trip, at the Sunday morning service, which we were invited to hold in a large farmhouse, I had spoken on the

kingdom of heaven and had dwelt much on the universal sway of God and the consequent sin and folly of idolatry. I was followed by my teacher Liau Sien-sen, and then Chu Sien-sen followed and gave his experience. Our most prominent listener was an old man who had listened to it all with unflagging interest, though with no signs of religious emotion. Chu Sien-sen, toward the close of his remarks, spoke of the sin of idolatry and this listener exclaimed: 'What! Is it wrong to worship idols?' Liau Sien-sen answered: 'Yes. Mr. Walker made that all very plain just now. Did you not understand what he said?' 'Oh, yes!' the old man replied, 'I understood all he said, but I would not believe it.' *My* attack on idolatry was to him only a part of my queer foreign notions. But the same thing, not so strongly put, from a respectable Chinese gentleman was much more startling to him. We went to no place except as we were taken there by some one in the place, or by some Christian friend or relative of those to whose place we went, yet for four days myself and the two teachers had all the talking to do that we had strength for."

North China Mission.

THE FLOODS.

LETTERS from this mission have not been as frequent as usual. One reason doubtless is that suggested by Mr. Ament, that the brethren have been for several weeks struggling literally "to keep their heads above water." He writes from Peking August 2:—

"Doubtless you have heard of the heavy rains during the month of July which have turned North China into a vast lake. For the second time my family (also Dr. Blodget's) were turned, or drowned, out of their rooms at the temple, and we were obliged to domicile with the gods in the temple proper. The summer houses of the Methodists and Presbyterians were badly injured, and can only be repaired at almost the original expense. The storm was extraordinarily severe, surpassing anything known for at least twenty years."

Mr. Smith, of Pang-Chuang, writes of the floods in the province of Shantung:—

'We have never had such a year since we removed to Shantung as this has been. You are no doubt very weary of the incessant reports of floods in China, and so are we, but they are persistent facts, likely to be with us for a long time. The trip that I made to Kao Tang was just in time, and no more than in time, to escape the heavy downpour which began two hours after I reached the place and which continued with intervals for several days. The Misses Wyckoff were expecting their brother from Japan, and one of them had gone to Tientsin to meet him, and the two travelers returned just in time to escape being cut off altogether. The very next day the floods arrived, and for the first time within five years we were surrounded with water up to the front gate, and in imminent danger that the outer walls and possibly the chapel and some other buildings would be so much injured that they would come down. But by vigorous work we made a small bank, which was sufficient to keep off such water as did come, until it began to recede, which was not for some days.

"Our own situation, however, was of no consequence, compared with that of many of our church-members to the west, whose home is in a great depression easily filled even with heavy rains; and to add to the accumulations of disaster the river broke at such a point as to pour a torrent into that whole region, which is now filled with water like a lake, and all the crops of more than an hundred villages are, or soon will be, totally destroyed, and perhaps many of the houses will be soaked down. One of our helpers lives in this ill-starred region, and we have had to make a place for some of his family. There will be much suffering and destitution all winter, though that is as yet far away. Two volunteer evangelists, who have given all their time for six months to going about to fairs, etc., are drowned out, and have brought back their stock of books. Of course no one will listen to preaching at such a time. The village of

Shih Chia T'ang will be surrounded with water within a few days, even if it is not so now, and some of our regular meetings will be entirely stopped. The crops in the regions not flooded will not be good, owing to the excessive rain, which tends to blight the cotton, which is, next to grain, the most important staple.

"In these circumstances, we are thankful that there are regions in which, as in Kao T'ang, there is as yet no special distress, though that is but a few miles from the invasions of the waters of the Yellow River on the east! We are hemmed in by streams, any one of which may cause ruin, and all of which have this year done their very worst. You will have heard from Tientsin of the devastation there. For ten days no communication with Peking, and when a steam-launch was sent it was obliged to return, finding within the first ten miles six breaches of the river (Peiho) on one side, and eighteen on the other, into any one of which the steamer was liable to be swept away. The whole northeast part of Chihli, and a large portion of Shantung, will be under water for a year or more, with no prospect visible of any improvement in the coming years."

AN INTERESTING DISTRICT.

Of the district (Kao T'ang) to which Mr. Smith refers above, he writes:—

"There has been a great interest for several months, beginning at the time I wrote you in April, although, not knowing what would come of it, I did not say much about it. During our absence at Shanghai we continued to hear good reports of the numerous visits of the helpers who went to the fairs in that district, and to the many villages where there were those anxious to be instructed. We found that most of the inquirers were men who can read, some of them being good scholars, and two of them literary graduates. This is quite exceptional in our experience, the ones first to come forward being those who are not readers. I had heard so much of the nature of the opening here, and so strong a desire was

expressed to have a 'shepherd' come at the earliest possible day, that although the season was far from a suitable one, and likely to get worse from long-threatened rains, I spent four days in Kao T'ang, to the great delight of many inquirers. I stayed at three places: in the west suburb of the city, in a village called Mai Kuan T'un, from which we have had many patients who were successfully treated, and in the east suburb of the city; in the latter place, however, for a short time only. The men whom I saw, to the number of nearly thirty, appear very well indeed; and I think this is an opening such as we have not had elsewhere, and we shall certainly try to follow it up. This week there is a large fair in the city, to which we are to send four men. The inquirers also desire us to set up a permanent place of worship, and to keep one or more helpers on hand all the time, to teach the many who are anxious to learn. Two of the inquirers have just come here, wading through deep water to get here, that they might see at first hand what is going on."

THE RETURN TO CHINA.—PREVAILING SUFFERING.

Dr. Porter writes of the hearty welcome given himself and his family on their return to Pang-Chuang. The people flocked to the mission station and greeted with great warmth those who had come back to them after two years' absence. Dr. Porter finds much to cheer him in the outlook at the station.

"The present aspect of the work is certainly very good. Several new regions have been touched. There is more systematic effort on the part of the members to work for others. One of the most interesting things which all unite in mentioning is the fact that, wherever the church-members go, there is very little opposition to the preaching. They are well received and a courteous hearing is given the preachers. In three several places there has just been awakened a special interest.

"The month of July shows a record of

more rain than any year since 1871. The floods at Tientsin and everywhere else will be fully reported, no doubt. We have had our share in the possible danger. A sudden downpour of rain a week ago caused our premises to be surrounded with water. We had to make dikes around the premises to prevent the undermining of the walls. Had the waters continued to rise, we should have been anxious lest the houses be undermined. Fortunately the currents were stopped, and we are not now in any danger. But while we have escaped, the villages to the west of us, for the distance of twenty miles, are all submerged. This same accident happened five years ago, in the breaking of an old dike which from time immemorial has defended the low-lying land southwest of us. The flood of this region was due to a break in the Grand Canal near Wu Chung, halfway between here and Lin Ching. As a result nearly two hundred villages west of us are being slowly surrounded and all their fields are now under water. One can hardly speak of the recurring tale of these miseries and disasters. They have barely time to recover from one trouble before they are thrust upon another. Whether rightly or wrongly, the people are accustomed to think of these calamities as sent from heaven. And yet they do not take it much to heart, except to mourn their own untoward fate. They have not been led to think much of sin, and so do not think of this as a warning to seek forgiveness. We who see all this misery are

in a measure helpless in the matter of giving any comfort or assistance to them. Money will not do it. The government takes no pains to give any relief. The officials will no doubt exact the usual taxes. The misery thus goes on year by year with the same sad iteration. And yet as soon as the water is gone the people rise to their little toils with a constant hope that it will be better next time. We hope so too, and we hope that the outcome will ere long be that they may hear the gospel, and at last have some little comfort in the new hope which that will bring to them.

"Among the pleasant things to notice on our return is the development of the lads who have passed through the courses of study at Tung-cho. Most of them come back to us with an eagerness to do something for the Master and a bright intelligence which seems to repay the money and the care spent upon them. I notice a few of these who, having recently finished their studies, show a readiness of thought and of speech and a manliness of manner which is a foretoken, we hope, of the influence and the good which they will in the future be able to do. We have a dozen such young men about us now, each of whom as the years go on will be little centres of personal influence, in whom I hope the principles of a pure and true faith are firmly fixed. These will be the ones on whom in the future the Church must rely."

Notes from the Wide Field.

AFRICA.

A SUNDAY WITH THE BAMANGWATO. — These people are ruled by the chief Khama, or Khamé, who has proved himself such a noble man, and such a wise leader, and an especial foe to intemperance. A reporter of *The Christian World* spent a Sunday recently at the capital of the Mangwato, a place to which Khama has recently removed his followers from Shoshong. There is a population of 20,000 on a beautiful and healthful site. These people are early risers, and on the Sunday named they began to assemble for service at seven o'clock. They were cleanly and modestly clad, although it is "but a few years since the prints and calicoes merely dotted the dusky congregation." When these people were first found by the missionaries there was the vilest heathenism. For special reasons this congregation was small on the day this corre-

spondent wrote, about 800 in all. A new church is building which is to accommodate 3,000; and there are sometimes at these morning services 5,000 present. The singing is described as quick and spirited. The deacons sat by themselves in a dignified fashion, the people listening intently, — listening not only for themselves but for others, — for some thirty of them or more will go in the afternoon to neighboring villages and repeat the same lesson of Christian truth. The writer concludes his delightful story of this Christian Sabbath in South Africa as follows: "I could not help dreaming a little of the past. This present chief, these present deacons — a fine body of men, whose open countenances and whole appearance invited confidence — were born in heathenism, and in heathenism filthy and cruel as few English folk can imagine. I marvel at the blind folly of those who say that the native is better in his heathenism than when the missionary (their *bête noire*) has tried to fix his ideas and his religion on him. I repeat, that which impressed me most in the day's worship was the reality of it, the utter absence of anything like cant."

THE LONDON SOCIETY'S MISSION ON LAKE TANGANYIKA. — Good news comes from Fwambo, the station some fifty miles south of the lake. The missionaries are all well and they feel greatly cheered at the present outlook. In consequence of the continuous slave-raids in the district the natives are settling near the station. From 120 to 150 are present at the Sabbath services. They say to the missionaries: "We will follow Jesus; what shall we do? what is required of us?" At present these people are not seeking Christ so much as they are safety from the slave-raiders, and the missionaries say: "We have resolved to die rather than to permit them to be carried into slavery. There is no other course open to us. Safety they must have, or we stay here in vain."

MATEBELELAND. — There is a serious crisis in this region since Lobengula, who has ruled the Matebele so despotically, is greatly irritated because the British South Africa Company is sending a force through his country to Mashonaland. At this time of writing it is uncertain whether or not Lobengula will venture to try his strength against this British force. Missionaries of the London Missionary Society have withdrawn from Matebeleland, the king himself raising no objection to their departure. It is a critical time and we may speedily hear of bloodshed in this region.

CONGO CRUELITIES. — The missionaries along this great river report no unexpected hostilities on the part of the natives. On the contrary, it is surprising to see how even the degraded and cannibal tribes receive the white people that come among them with friendly tokens. But the cruelties of the people among themselves are fierce and multitudinous. Mr. Stapleton, of the English Baptist Missionary Society, reports that Gabo Jaka, the chief of the Moie towns on the Upper Congo, has been very friendly to the missionaries and services were freely held in his town. But while this chief was away on an expedition, he was taken sick and, on being brought home, it was affirmed that he had been bewitched. At a conclave of his people it was agreed that five people must take the *'nkasa*, which is the ordeal by poison. Word was brought Mr. Stapleton that a man and woman were dying. Seizing a bottle of sulphate of zinc, which is the antidote for the poison, he sought to gain admission to the hut, but he was told to go away. Then he sought an interview with Gabo Jaka. "Will you let us save the man?" And the heartless reply came: "He is old and no more good. Let him die." Shortly after the woman, who was Gabo Jaka's own sister, died; and, inasmuch as the chief was so sick and expected to die, the people tied up his favorite wife and another woman to be slain at the time of his death. But by God's blessing on the medicine administered by Mr. Stapleton the chief recovered and the women who were to be slaughtered were freed. Another illustration of these cruelties was witnessed at about

the same time. A neighboring chief brought a slave to the station and asked the missionary to buy him, which of course he refused to do. Nothing was said, but the slave was marched off and in a few minutes his head was severed from his body and lay bleeding in the town. When the chief was remonstrated with for his cruelty he was very cool, saying if the missionary had bought the slave this would not have happened.

NYASALAND. — Good news comes from the mission of the Free Church of Scotland on Lake Nyasa. Dr. Laws has recovered from his serious illness and reports the reception to the church of two young men, the first fruits of the Ngoni tribe. These Ngoni, it will be remembered, are a branch of the Zulus, having settled many years ago on the west of Lake Nyasa. The Board of the Scotch Free Church is greatly disappointed that in the recent division of territory between the English and the Germans the sanitarium which they had secured by purchase, on the highlands directly north of Lake Nyasa, had been included in the German territory. By the Anglo-German agreement the Songwe is made the boundary line for quite a distance between lakes Nyasa and Tanganyika. This brings the Stevenson road within British territory, but not the region which is most needed by the Scotch Mission for a health station. The Committee of the Free Church Mission has memorialized the British Foreign Office, asking it, by friendly representations to the German government, to undo the wrong thus inflicted on missionaries, traders, and settlers in Nyasaland.

BANZA MANTEKE. — Mr. Ingham, of the American Baptist Missionary Union, reports that, since the revival at this station in 1886, 318 persons have been baptized, including 106 last year. The church at this station is made up of people who live in twenty-eight different towns and villages.

FROM UGANDA. — Reports have been received at Zanzibar that Kalema, who contested with Mwanga for the throne, has died from smallpox, and that the personal ambitions of the leaders of both the Protestant and the Catholic parties have caused serious dissensions. Bishop Tucker, the successor of Bishop Hannington, expected to arrive at Lake Nyanza about the middle of October. The death of Père Lourdel is regarded as an irretrievable loss to the Roman Catholics of Uganda.

INDIA.

A HINDU REVIVAL. — The missionaries of the English Baptist Society in Delhi have been greatly distressed over the progress of a wave of fanaticism in that district, under the pressure of which many professed Christians have been swept away. It seems that at the beginning of the year a fakir appeared, who professed to immure himself forty days and forty nights in the tomb. When he came forth, the wondering people brought him their offerings. He promised to form a new sect, and that the Chamars, a people of low caste who adhered to him, he would put a step higher in the social scale. His principal requirement was, "Don't eat beef, or with beef-eaters." At first he said that any who would observe this requirement might adhere to their other customs, and that the Christians might remain Christians if they liked. Some of the Christians yielded to his persuasions, but later he added another command not to associate with Christians who would not join his sect. This introduced the greatest confusion in the church, and, in connection with the fierce persecution which followed, led to the falling away of 57 out of the 74 Chamar Christians resident in Delhi. But the pretensions of this fakir were exposed, and his disciples have begun to distrust him, and those who joined him during the great pressure, seeing the evil of their course, are seeking forgiveness and restoration. The incident illustrates the weakness of many of the converts in India and the need of constant watchfulness lest some sudden revival of heathenism should temporarily turn them aside from the truth.

A FALSE PROPHET BAPTIZED.—A missionary of the American Baptist Union at Rangoon reports that last year Ko Pi Sah, who was called the Karen False Prophet, asked for an evangelist to teach him and his followers. He immediately built a large chapel and a good teak house for his preacher. And recently, after a most searching examination, this man and 167 of his followers were baptized, while others of his men are waiting further instruction.

CHINA.

NATIVE OPIUM.—Chinese officials have, up to this time, denounced the raising of the poppy, and the public decrees on the matter have been loaded with invectives against those who should transgress the imperial edicts forbidding the cultivation of the flower. Occasionally a viceroy would destroy fields of the poppy, but, as a matter of fact, the cultivation increased, the officials winking at the crime, but never venturing to tax the illegal product. But now it is said the truth has come to the knowledge of the emperor that vast quantities of opium are raised, and he has decreed that all governors make a report in regard to the cultivation of the poppy, and levy taxes upon it. The hope is expressed that this will have the effect of checking the raising of the article, but we much doubt it. The victims of the habit will not be deterred from the use of the drug by a slight addition to its cost. It is sad to note this legalization of the product in place of its legal prohibition. The income derived from this tax will be drawn from the blood of the people.

FILIAL PIETY AMONG THE CHINESE.—We find in *The London Times* a report taken from *The Peking Gazette* containing a memorial from Liu, the governor of Chinese Turkestan:—

"Liu, the governor of Chinese Turkestan, asks leave to resign his post in order that he may be able to attend on his aged grandmother during the rest of her life. A former application to the same effect was followed by a decree granting him extended leave of absence, the emperor regretting at the same time the necessity which compelled him to retain the services of such an able administrator, and forwarding by express messenger a box of eight ounces of ginseng for the use of his grandmother. Liu now expresses unbounded gratitude to his imperial master for this kindness, which finds no parallel in the best acts of all the sovereigns of antiquity, and which he could never repay even were he to break his bones into atoms and crush his body to dust. He calls heaven and earth to witness the depth and sincerity of his feelings; but the critical condition of his grandmother leaves him no option, however, and, rather than remain month after month absent from his post, he begs to be relieved of his duties in order that he may give his undivided attention to the care of his aged grandmother."

SAMOA.

THE TRAINING INSTITUTION AT MALUA.—This is one of the most remarkable institutions under the care of the London Missionary Society. The following brief statement in reference to it was made, not by the society or one of its missionaries, but by Captain Castle, of the Royal Navy, in the course of a lecture which he delivered to an assembly of naval and military men: "There are two missionaries and a native pastor as the instructing staff; 149 students, including 56 wives, all in residence, and in various stages of training. Four days in the week are entirely devoted to mission work; one day to technical education; the sixth day to the plantations, which cover 500 acres. Each student is supposed to rear 100 banana and 100 cocoanut trees. On completing his course of training he hands over his little plantation to his successor. These supply the establishment with food. Native customs are encouraged, European tabooed, and English is taught. The mission hopes it will complete its work by 1909, and have established, under the direction of a missionary, a high school for girls, the teachers to be natives. Many of the students turn out hard workers, as can be testified by those who meet them in distant stations."

RUSSIA.

EXPULSION OF THE JEWS. — The Russian officials have felt the storm of indignation which has been awakened throughout the civilized world at the report of the oppressions of the Jews within the empire, and have denied that such oppression exists. But it cannot be denied that Jewish families have been ordered to quit the country; and a correspondant from Odessa declares that within a period of three weeks recently, upwards of six hundred Jewish families had been expelled from that city alone.

Notes for the Month.

SPECIAL TOPICS FOR PRAYER.

That a special blessing may rest upon the American Board, its missionaries, its officers, and its constituency, during the new year of labor upon which they have entered.

For China, that the sufferings of her people may be alleviated, and that in the time of their affliction their hearts may be opened to receive the message of the gospel.

DEPARTURES.

September 27. From New York, Rev. George F. Herrick, D.D., returning to the Western Turkey Mission, his wife and family remaining in this country.

October 11. From New York, Rev. Lyman Bartlett and wife; also, their daughter, Miss Nellie S. Bartlett, and Miss Clarissa D. Lawrence, returning to the Western Turkey Mission; also, Miss Ada L. Smith, who goes for temporary service at Smyrna; also, Miss Mary M. Haskell, daughter of Rev. H. C. Haskell, D.D., of Samokov, to join the European Turkey Mission, and Rev. George E. White and wife, to join the Western Turkey Mission; also, Rev. Geo. T. Washburn, D.D., and wife, returning to the Madura Mission.

October 1. From San Francisco, Rev. and Mrs. Wm. L. Curtis, Mr. and Mrs. Arthur T. Hill, Rev. Claude M. Severance, Rev. Schuyler S. White, Miss Caroline M. Telford, Miss Clara L. Brown, and Miss Elizabeth Torrey, to join, and Rev. J. H. DeForest, D.D., returning to, the Japan Missions.

ARRIVALS IN THIS COUNTRY.

September 20. At New York, Rev. J. P. Jones and wife and Miss Eva M. Swift, of the Madura Mission, and Rev. William E. Fay and wife, of the West Central African Mission.

DEATH.

September 9. At South Bend, Nebraska, Rev. Samuel C. Dean, for thirteen years a faithful missionary of the American Board in India. Mr. Dean was born at Oakham, Mass., March 28, 1823; graduated at Amherst College, 1853; Andover Seminary, 1856; sailed for Bombay, August 18, 1856; released from his connection with the Board, on account of ill-health, in 1869. Of late years he has resided at South Bend, Nebraska, and was at the time of his death the beloved pastor of the Congregational church at that place.

MARRIAGE.

September 4. At Constantinople, by Rev. Elias Riggs, D.D., assisted by Rev. Avedis Constantian, Rev. Lyndon S. Crawford, of Broosa, to Miss Olive N. Twitchell.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. The Annual Meeting of the American Board. (Pages 435, 436.)
2. The Annual Survey of its Missions. (Page 445.)
3. The outlook in West Central Africa. (Page 475.)
4. Revivals in Western Turkey. (Page 476.)
5. Religious interest at Van. (Page 477.)
6. Itinerating in Central China. (Page 478.)
7. The floods in China and the condition of the people. (Pages 479-481.)
8. Items from Africa. (Pages 481-483.)

Donations Received in September.

MAINE.

Cumberland county.	
Yarmouth, (so. ack. in Oct. <i>Herald</i> as from 1st Parish ch., Portland, should have been from 1st ch., Yarmouth.)	
Hancock county.	
Bucksport, Elm-st. ch. and so.	50 00
Kennebec county.	
Augusta, James W. Bradbury,	100 00
Waterville, Cong. ch. and so.	61 75
Winthrop, Cong. ch. and so.	17 10—178 85
Penobscot county.	
Brewer, 1st Cong. ch. and so.	14 25
York county.	
Alfred, Cong. ch. and so.	15 00
Kennebunk, Union Cong. ch. and so.	54 87
York, 1st Cong. ch. and so.	38 00—101 27
	344 37
Legacies.—Freeport, Rev. Horatio	
Ilsey, by Edward A. Noyes, Adm'r,	500 00
	844 37

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. W. H.	
Spalter, Tr.	
Hinsdale, Cong. ch. and so.	22 80
Cois county.	
Gorham, ———,	5 00
Grafton county.	
Hanover, H. N. Pringle,	15 00
Littleton, Cong. ch. and so.	20 86
Lyme, Cong. ch. and so.	2 10
Plymouth, Cong. ch. and so.	13 17—51 13
Hillsboro county.	
Hollis, Cong. ch. and so.	20 60
New Boston, John N. Dodge,	5 00—25 60
Merrimac county.	
Tilton, Cong. ch. and so.	50 00
Rockingham county.	
Brentwood, Cong. ch. and so.	5 00
Newington, Cong. ch. and so.	5 64—10 64
	165 17

VERMONT.

Addison county.	
Cornwall, E. R. Robbins,	10 00
Bennington county.	
Bennington Centre, 1st Cong. ch. and so.	97 00
Manchester, Cong. ch. and so.	73 04—170 04
Caledonia county.	
St. Johnsbury, South Cong. ch. and so.	264 40
Chittenden county.	
Jericho, 2d Cong. ch. and so.	12 50
Westford, Hattie M. Rice,	1 00—13 50
Franklin county.	
Georgia, Cong. ch. and so.	13 18
Lamoille county.	
Cambridge, 2d Cong. ch. and so.	7 11
Orange county.	
Newbury, 1st Cong. ch. and so.	62 59
Post Mills, Cong. ch. and so.	4 19—66 78
Orleans county.	
Newport, 1st Cong. ch. and so.	11 55
Rutland county.	
Brandon, Cong. ch. and so.	17 50
Fair Haven, Cong. ch. and so.	21 00—38 50
Windham county.	
Brattleboro, Centre Cong. ch. m. c.	23 03
Saxton's River, Cong. ch. and so.	27 00
West Brattleboro, Cong. ch. and so.	22 10—72 13
Windsor county.	
Chester, Cong. ch. and so.	4 25
Norwich, Cong. ch. and so.	20 00—24 25
	691 44

MASSACHUSETTS.

Barnstable county.	
Orleans, Cong. ch. and so.	20 00
Brookfield Association.	
North Brookfield, 1st Cong. ch. and so.	65 79
West Brookfield, H. Wilkins,	5 00—70 79
Essex county.	
Andover, South Cong. ch. and so.	100 00
Essex county, South.	
Beverly, Dane-st. ch. m. c.	41 45
Lynn, North ch. and so.	51 00
West Boxford, Cong. ch. and so.	13 65—106 10
Franklin co. Aux. Society. Albert M. Gleason, Tr.	
Conway, Cong. ch. and so.	29 30
New Salem, Cong. ch. and so.	7 56
Northfield, Trin. Cong. ch. and so.	22 00
West Hawley, Cong. ch. and so.	12 00—70 86
Hampden co. Aux. Society. Charles Marsh, Tr.	
Palmer, Union Evan. ch.	20 80
South Hadley Falls, Cong. ch. and so.	10 81
Springfield, Memorial ch., 55-54; Olivet ch., with other dona., to coast. MARIA N. ALLIS, H. M., 49; White-st. ch., 23; Rev. Edward Clarke, 20,	147 54
West Springfield, Park-st. ch., 51-33; Ashley School and Charitable fund, 27-38,	78 71—257 86
Hampshire county.	
Chesterfield, Cong. ch. and so.	20 00
Easthampton, 1st Cong. ch. and so.	70 00
Enfield, Cong. ch. and so.	25 00
Northampton, Mrs. C. H. Ladd,	10 00
South Hadley, 1st Cong. ch. and so.	20 00—145 00
Middlesex county.	
Audubon, Cong. ch. and so., m. c.	105 81
Cambridgeport, Pilgrim ch., toward salary of Rev. J. K. Browne, Harpoon,	70 61
Framingham, Plymouth ch. and so.	140 00
Lowell, Highland Cong. ch.	100 00
Newton, Eliot Cong. ch.	263 00
Somerville, Prospect Hill ch.	64 00
South Framingham, Grace Cong. ch.	112 08—855 50
Middlesex Union.	
Fitchburg, Calvinistic Cong. ch., 50; Rev. and Mrs. John Wood, 10,	60 00
Norfolk county.	
Brookline, Harvard Cong. ch. and so.	160 54
Dedham, Cong. ch. and so.	12 00
Holbrook, Winthrop ch. and so.	12 55
South Walpole, "Missionary."	2 00
South Weymouth, Union Cong. ch. and so., 100; 2d Cong. ch. and so., with other dona., to coast. BURTON W. TORREY, H. M., 3,	103 00
Wellesley, Miss M. A. Stevens,	10 00
West Medway, 2d Cong. ch. and so.	17 50
Wrentham, 1st Cong. ch. and so.	63 75—381 34
Old Colony Auxiliary.	
Lakeville, Precinct ch.	100 00
Plymouth county.	
North Carver, Cong. ch. and so.	11 00
Suffolk county.	
Boston, Winthrop ch. (Charlestown), 113-54; Eliot ch. (Roxbury), m. c., 7-60; Highland ch. (Roxbury), 5-50; Widow's Mite, 2,	128 64
Chelsea, 1st Cong. ch. and so.	25 00—153 64
Worcester co. Central Ass'n. E. H. Sanford, Tr.	
Leicester, 1st Cong. ch. and so.	21 38
Worcester, Plymouth Cong. ch. (of which 100 from E. W. WARREN, to const. himself H. M.), to const. Rev. ARCHIBALD McCULLOCH, D.D., H. M., 400; Union ch., 115-90; Piedmont ch., 50,	565 90—537 28

Worcester co. South Conf. of Ch's.

Amos Armsby, Tr.	
Grafton, Cong. ch. and so., add'l,	20 00
Sutton, Cong. ch. and so.	21 10
Whitinsville, John Bedro,	1 00—42 10
—, A friend,	25 00
—, —, —,	12 25
	2,998 72

Legacies. — South Weymouth, Mrs.

Eliza T. Loud, by Edward Lewis,	
Adm'r,	200 00
Springfield, Levi Graves, add'l, by	
D. W. Wells, Trustee,	53 00
Townsend, Mary L. Adams, by N.	
A. Brooks, Ex'r, to const. Mrs.	
SUSAN A. DAVIS, H. M.	100 00
Webster, Ruth Twiss, add'l from	
residue of estate,	2,603 63 2,956 63
	5,955 35

RHODE ISLAND.

Providence, A friend,	100 00
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CONNECTICUT.

Fairfield county.	
Fairfield, 1st Cong. ch. and so., to	
const. FINETTE BENSON NICH-	
OLLS, H. M.	148 04
North Greenwich, Cong. ch. and so.	7 90
Southport, Rev. Z. B. Burr,	35 00
Trumbull, Cong. ch. and so.	13 65—204 59
Hartford county. W. W. Jacobs, Tr.	
Bloomfield, Cong. ch. and so.	15 00
Glastonbury, 1st Cong. ch. and so.,	
25; A friend, 10,	35 00
Hartford, 1st Cong. ch. and so.	253 98
Unionville, Mrs. Mary M. Smith,	25 00—328 98
Litchfield co. G. M. Woodruff, Tr.	
Salisbury, Cong. ch. and so.	78 53
Thomaston, Cong. ch. and so.,	5 10—83 63
Middlesex co. E. C. Hungerford, Tr.	
East Haddam, A friend,	10 35
East Hampton, 1st Cong. ch. and so.	26 00
Haddam, 1st Cong. ch. and so.	22 71
Millington, Cong. ch. and so.	75—39 80
New Haven co. F. T. Jarman, Ag't.	
Ansonia, A friend,	4 00
Meriden, Centre Cong. ch.	60 00
New Haven, Rev. Burdett Hart,	
D.D., to const. Rev. J. LEE	
MITCHELL and Rev. D. MELAN-	
THON JAMES, H. M., 100; The	
Misses Foster, 10,	110 00
West Haven, Cong. ch. and so.	28 69—202 69
New London co. L. A. Hyde and	
H. C. Learned, Tr's.	
Lebanon, 1st Cong. ch. and so.	43 39
New London, 1st Church of Christ,	
m. c.	16 13
Niantic, Cong. ch. and so.	7 00
Norwich, Broadway ch. and so.	100 00—166 52
Windham county.	
Central Village, Cong. ch. and so.	6 05
Killingly, Dayville Cong. ch.	4 00—10 05
Shelton, J. Tomlinson,	15 00
	1,071 26

NEW YORK.

Aquebogue, Amelia H. Benjamin,	3 60
Ashville, Cong. ch. and so.	6 00
Clifton Springs, A thank-offering to	
the Lord,	5 00
Cortland, Cong. ch. and so.	26 00
Deansville, Cong. ch. Ladies' Miss'y	
Soc'y,	13 81
Howells, Cong. ch. and so.	7 50
New York, Broadway Tabernacle ch.,	
Two friends, 25; Pledged increase,	
20; A friend, 10,	55 00
Orient, Cong. ch. and so.	14 77
Oxford, Cong. ch. and so.	18 38—150 12

Legacies. — Sherburne, Fanny S. Ben-

edict, by H. T. Dunham, Ex'r, less	
expenses, 17.11,	2,025 39
	2,175 51

PENNSYLVANIA.

Edwardsdale, Bethesda Cong. ch.	9 43
Lander, Alfred Cowles,	50 00
Reading, O. S. Doolittle,	10 00
West Spring Creek, Ladies' Auxil-	
iary,	5 00—74 43

NEW JERSEY.

Newark, A friend,	6 00
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VIRGINIA.

Falls Church, Cong. ch.	20 42
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NORTH CAROLINA.

Strieby, Woman's Miss'y Soc'y,	1 00
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LOUISIANA.

New Orleans, Mrs. Emma A. O. Dowd,	5 00
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OHIO.

Bristolville, Cong. ch.	6 00
Cleveland, Bethlehem Bohemian ch.	
and Sab. sch., 54.20; Madison-ave.	
Cong. ch., 20,	74 20
Cyclone, Cong. ch.	26 00
Hudson, Cong. ch.	10 00
Lafayette, Cong. ch.	7 00
Oberlin, 1st Cong. ch., 65; Rev. F.	
H. Foster, 5,	70 00
Wellington, Edward West,	20 00
York, Cong. ch.	23 00—236 20

ILLINOIS.

Bloomington, 1st Cong. ch. Ladies'	
Miss'y Soc'y,	11 45
Chicago, 1st Cong. ch., 118.92; War-	
ren-ave. Cong. ch., add'l, 1; J. H.	
Worcester, Jr., 25,	144 92
Creston, Cong. ch.	11 63
DeKalb, T. R. Elliott,	2 00
Galesburg, 1st Cong. ch.	100 00
Illini, Cong. ch.	10 82
Lake View, Ch. of the Redeemer,	32 13
Payson, Cong. ch.	40 00
Polo, Ind. Pres. ch.	18 30
Port Byron, Cong. ch.	10 30
Prospect Park, Cong. ch.	9 50
—, A friend,	5 00—396 05

MISSOURI.

La Grange, Cong. ch.	5 00
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MICHIGAN.

Addison, Cong. ch.	9 00
Ann Arbor, 1st Cong. ch., A friend, to	
const. Rev. WILLIAM H. WALKER,	
H. M.	50 00
Calumet, Cong. ch.	251 58
Charlotte, H. S. Arnold,	1 00
Fremont, Cong. ch.	3 25
Grand Haven, Cong. ch.	11 50
Hart, Cong. ch.	4 25
Imlay City, 1st Cong. ch.	5 00
Kalamazoo, T. Hudson,	300 00
Kalamo, John Spendlove,	2 00
Lowell, Cong. ch.	8 60
Owasso, Cong. ch.	27 00
Pontiac, Cong. ch.	10 56
Shelby, Cong. ch.	6 00
Union City, Cong. ch.	51 62
Whitehall, Cong. ch.	12 00—753 36

WISCONSIN.

Appleton, "In Memoriam, J. D. W."	5 00
Lake Mills, Cong. ch.	4 62
Milwaukee, Pilgrim Cong. ch. add'l,	10 41
Pewaukee, Cong. ch.	10 68
Whitewater, 1st Cong. ch.	25 00—55 71

IOWA.

Cedar Rapids, 1st Cong. ch.	12 91
Creston, Joseph Foster,	4 00
Des Moines, Plymouth Cong. ch., m. c. 61	29
Harlan, Cong. ch.	8 00
Independence, New England Cong. ch.	8 00
Jewell Junction, Cong. ch.	9 00

23.37: Southport, A friend, of which 100 for Indus. Dep't of Mr. Pierce's sch., Bardezag, and 100 for Girls' Sch., Adabazar, 200

NEW YORK. — Buffalo, Rev. John L. Franklin, for scholarships in Anatolia Col., 30; Ithaca, 1st Cong. Sab. sch., for student, Harpoet, 26.28; Jamestown, Miss Lillian Cook, for pupil, Erzroom, 6; New York, Broadway Tabernacle ch., Ladies' Soc'y, for work in Battalagundu, 50; Friends, by Rev. R. Chambers, for Erzroom Wagon Fund, 20.

PENNSYLVANIA. — Athens, Proceeds of children's fair, for Annie Tracy, Marsovan, 35; Scranton, Sab. sch. class, for chapel building in Shushi, 12.

OHIO. — Claridon, Mrs. C. M. Cames, for student at the Doshisha, Japan, 25 00

ILLINOIS. — Chicago, E. W. Blatchford, for Self-Help Dep't, Bardezag, 150 00

MICHIGAN. — Muskegon, Y. M. C. A., for young men, Prague, 3 60

SOUTH DAKOTA. — Chamberlain, "Spinnners" and Y. P. S. C. E., for Miss Nutting's Kindergarten, Mardin, 2.34; Rapid City, King's Daughters, for Miss S. A. Closson, Talas, 26.

ARIZONA. — Fort Defiance, Helen A. Dodge, for widow, Japan, 5 00

TURKEY. — Sivas, Native friends, for student in Seminary, Adams, South Africa, 17 60

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Ellen Carruth, Boston, *Treasurer*.

For work of Mrs. Edward S. Hume, Bombay, 10 00

For work of Mrs. Robert A. Hume, Ahmednagar, 5 04

For work of Miss Emily C. Wheeler, Harpoet, 10 00

For pupil, care of Miss Daniels, Harpoet, 25 00

For Industrial sch., care of Rev. F. L. Kingsbury, Samokov, 5 50

For sch. at Talas, care of Miss Closson, 10 00

For Rebecca Krikorian, care of Miss E. M. Pierce, Aintab, 60 00

For debt of Miss Henrietta West, due to enlarged work, Oorfa, 110 00

For enlargement of house, for Miss West and associate, Oorfa, 740 00—975 54

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer*.

For Beggars' sch., Aintab, 25 00

For Miss Bartlett's kindergarten, 5 00—30 00

2,496 62

From the AMERICAN MISSIONARY ASSOCIATION.

By H. W. Hubbard, New York, *Treasurer*.

Income of the "Avery Fund" for missionary work in Africa, balance for year to Sept. 30, 1,535 14

Donations received in August, less 150 ack'd in August *Herald*, 1887, among dona.: now transferred to the schooner "Robert W. Logan," 17,048 47

Legacies received in August, 5,489 02

22,530 49

FOR ENDOWMENT OF ANATOLIA COLLEGE, MARSOVAN

MASSACHUSETTS. — Auburndale, Cong. ch. and so., 100; Dorchester, M. B. M., 3; F. H. M., 2; Plympton, Hannah Parker, 1.

CONNECTICUT. — —, A friend, 500 00

NEW YORK. — Binghamton, 1st Cong. ch., for Riggs Chair, 76.50; Poughkeepsie, C. D. Williamson, for scholarship endowment, 5; —, H. G. N., 250, 331 50

MARYLAND. — Baltimore, J. Henry Stickney, 50 00

MINNESOTA. — St. Paul, Rev. Wallace Nutting, 25; George C. Duffee, 25, 50 00

Previously acknowledged, 1,037 50

13,689 83

13,727 33

CONTRIBUTIONS FOR THE SCHOONER "ROBERT W. LOGAN" FOR RUK, MICRONESIA.

MAINE. — Hallowell, Cong. Sab. sch., 10 00

NEW HAMPSHIRE. — Northwood Centre, Cong. Sab. sch., 10; Raymond, Mrs. J. T. Dudley, 2; Salmon Falls, 1st Cong. Sab. sch., 5.20; Stratham, Cong. Sab. sch., 5.19; Wilton, 2d Cong. Sab. sch., 5, 27 39

VERMONT. — Townshend, Cong. Sab. sch., 5 00

MASSACHUSETTS. — Auburndale, Cong. Sab. sch., 41.79; Monson, 11 Grandchildren, 2.20; Newton Centre, A friend, 1; Northboro, Prim. dep't Cong. Sab. sch., 5; Northbridge Centre, E. End Soc'y, 10; Salem, Mission Circle, Crombie-st. ch., 5; Spencer, Golden Rule Miss. Band, 14; Springfield, Mrs. W. H. Haile, for nautical instrument, 60; Henry C. Haile, 10; Alice Haile, 10; Worcester, Boys in class no. 5 of Plym. Cong. Sab. sch., 5, 163 99

CONNECTICUT. — New Britain, Little Helpers, 10; Norwich, Mrs. Moses Pierce, Park ch., 20, 30 00

NEW YORK. — Chenango Forks, 1st Cong. Sab. sch., 10 00

NEW JERSEY. — Bound Brook, Cong. Sab. sch., 10 00

PENNSYLVANIA. — Ridgway, Children's Miss. Band, 10 00

TENNESSEE. — Grand View, Cong. ch., 10 00

OHIO. — Oberlin, 2d Cong. Sab. sch., 20 00

ILLINOIS. — Buda, Cong. Sab. sch., 10; Chi-

cago, Auburn Park Union Sab. sch., 10; Erasmus A. Barnes, 10; Gertrude Ogden, 1; Agnes Francis, 1; Mrs. Whittlesey's class, 1; Mrs. Truax's class, 1; Mrs. Rowland's class, 1; Ivanhoe, Cong. Sab. sch., 10; Roseville, Jerome B. Pratt, 3.72; Urbana, Allen Sab. sch., 3, 51 72

MISSOURI. — Kansas City, Olivet Cong. Sab. sch., 10; St. Louis, Hyde Park Cong. Sab. sch., 10, 20 00

MICHIGAN. — Grand Rapids, Y. P. S. C. E., South ch., 10; Romeo, Y. P. S. C. E., 10; Traverse City, Jun. S. C. E. and Lightbearers, 5, 25 00

IOWA. — Chester Centre Cong. Sab. sch., 10; Clay, Cong. Sab. sch., 11.35; Davenport, Jennie Davis' class, 5; S. F. Smith's class, 5; Green Island, Cong. Sab. sch., 10; Mitchell, Cong. Sab. sch., 10; Old Man's Creek, Welsh Cong. Sab. sch., 12; Storm Lake, Cong. Sab. sch., 10, 73 35

MINNESOTA. — Austin, Union Sab. sch., 10; New Ulm, Friends, 12, 22 00

NEBRASKA. — Fremont, Cong. Sab. sch., 10; Weeping Water, Cong. Sab. sch., 4, 14 00

COLORADO. — Denver, 2d Cong. Sab. sch., 10 00

CANADA. — Montreal, Am. Pres. ch. and Sab. sch., 150 00

662 45

FOR YOUNG PEOPLE.

ERZROOM AND ITS SURROUNDINGS.

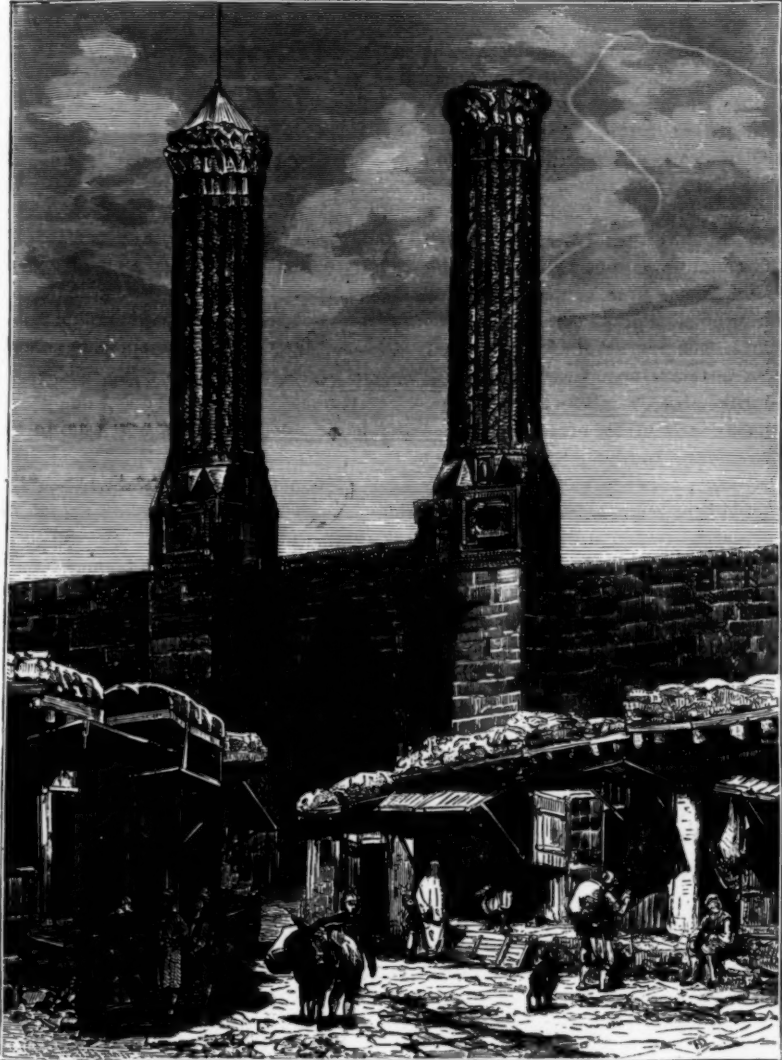
BY REV. WILLIAM N. CHAMBERS, OF ERZROOM, TURKEY.

AN Armenian historian says: "Erzroom is the capital of Turkish Armenia, and the most important city of the whole country of that name." It is an old city. Its ancient Armenian name, used almost exclusively by the Armenians now, is Garin. Anatholius, a general of the Emperor Theodosius, built baths at the very fine hot springs in the neighborhood, and called the city Theodosiopolis in honor of the emperor. These hot springs are still a great health resort, the medicinal qualities of the waters being considered very great. When the Turks came they called it in Arabic phrase Artzen el Rûm, the field of the Greeks, which has been corrupted into Erze Rûm or Erzroom.

The city is situated just under the Taurus Mountains at the eastern extremity of the plain. Just below the city the Kara Su, a leading branch of the Euphrates, takes its rise. For the greater part of the year the banks of this river are covered with wild fowl. In the Sanasarian school there is a collection of about two hundred varieties of birds from the plain of Erzroom alone. Still farther north and west is the source of the Schorook River, which empties into the Black Sea. Up in the mountains east of the city is the source of the Araxes, which empties into the Caspian Sea. South of the city is Binguel Dag, or the Mountain of a Thousand Lakes, from which many of the streams and rivers of the district take their rise. Local tradition puts Noah's vineyard on this mountain.

About one hundred miles east is Ararat, a most magnificent mountain. The second time I had the pleasure of seeing Ararat I was greatly impressed with its solitary grandeur. It was a clear, hot day in early September. From the previous day we had seen the hoary head of the mountain capped with eternal snow towering above the surrounding hills. About noon we emerged from a ravine upon a small level stretch of country, in full view of, and not very far from, the mountain. A little ahead we noticed a Koordish encampment, where we decided to rest awhile. We were hospitably received by these robbers, and given mats to sit on in one of the black tents, the opening of which faced the mountain. So while a Koordish woman was preparing a few cakes for the refreshment of the strangers we sat down to enjoy the view. At first my attention was divided between the work of our hostess and the scene before me. I saw she had mixed some flour and water, which she was working up into dough. A small fire was burning in one corner of the tent, and as soon as it had been reduced to coals a large bowl-shaped piece of sheet-iron was laid over them. Pieces of the dough

were rolled out into sheets and drawn over this heated iron, and in a moment were baked. These fresh "hot cakes," with *yoghoort* (thickened milk), were



THE TWIN TOWERS AT ERZROOM.

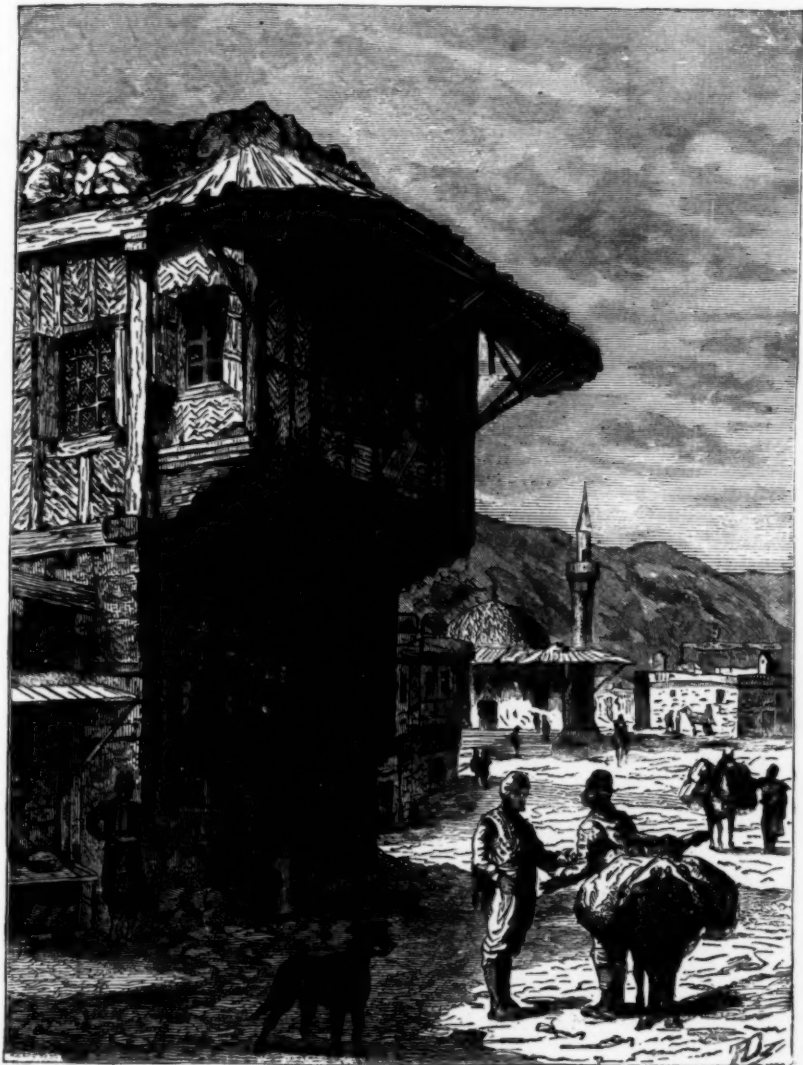
placed before us, of which we partook and were refreshed. But the scene before us was of absorbing interest. Light fleecy clouds were hovering about the

mountain's brow, while ever and anon the snow-capped peaks appeared above them, and the bright rays of the sun striking through the clouds and glancing on the shiny surface of the snow gave us a wonderfully harmonious blending of fleecy clouds, winter snows, and summer sun. While we watched, a wind seemed to rise stronger than before, and the clouds were driven away, and the grand old mountain stood unveiled before us in all its magnificence as it lifted its hoary head away up toward heaven, 17,000 feet and more, and then the glancing of those sun rays on the sparkling snow was indeed beautiful, while the surrounding mountains, high in themselves, seemed but hills by the side of grand old Ararat. There is a local superstition that the remains of the ark are still there, and that it is sacrilege to ascend the mountain.

But to return to Erzroom. It has had a checkered history. Its population is said to have amounted at one time to 140,000, while there was a large number of flourishing villages scattered over the plain, very many of them in the hands of Christians. Now its population only reaches about 40,000. War and famine have entailed great loss upon her. After the war, in 1829, the great bulk of the Armenian population of both city and plain emigrated to the Russian provinces. Property was abandoned or sold for almost nothing. An aged Armenian, who had returned, told me that he was one of the few fortunate enough to obtain possession again of abandoned property. Some of the Christians had sold their houses and lands for a few loaves of bread. Many unwittingly played the part of Esau, for they said, "We are about to die, or leave never to return, and bread is of more account to us than houses or lands." And these fell into the hands of Moslem neighbors, and so it comes about that many Armenians of the plain are "tenant farmers" on their own patrimony. Erzroom has been at different times occupied by the Russians, and the last time, in 1878, they withdrew, taking a lien on that district as security for the war indemnity. The nearest point on the Russian border is only about forty-five miles distant, and the famous city of Kars about double that distance, so that it is likely to have considerable prominence because of the present disturbed state of the country. Of old it was a fortified town. The remains of the old castellated walls of Genoese time are still to be seen, and also the citadel built on a hill in the centre of the city, from whose ramparts on the three days of Bairam, the Turkish religious festival, are fired twenty-one guns three times a day. Now the city is surrounded by earthworks for defence, and the tops of the surrounding hills are bristling with forts. It is an important point on the great caravan route between Europe and Persia. It is also the centre of trade for a large district of country, so that very large caravans of horses and camels are continually passing through the city. I have frequently seen 800 or 1,000 camels in one caravan.

The antiquities of the city are few in number, and are allowed to go to ruin or are actually destroyed. The prominent objects of interest as antiquities are the Chifleh Minaret, or Twin Towers; the high tower over the citadel, said by Turks to be of Seljukian construction, and the China tower, so called because of the inlaid glazed blue tiling. The Chifleh Minaret, of which a picture is given on the previous page, is supposed to be of Persian construction of the tenth century. The towers are built of brick, inlaid with blue tiling. On the face of

one is a double eagle, well cut, and an Arabic inscription is found in the building. They rise one on each side of the grand entrance of what is supposed to have



STREET SCENE IN ERZROOM.

been a Persian medrissa, or school, and are quite imposing. The building at present is used as barracks, and no civilian is allowed entrance.

There are many mosques in the city ; only one Gregorian Armenian church, but one of the largest and finest in the empire ; one Greek, and one Roman Catholic Armenian church.

Being on the great highway to the east and in close communication with Trebizond and Constantinople, and withal close to Russia and an important centre of trade for a large district, it is changing very much. The picture just passed is of an oldtime street scene. The house is perhaps the last of its race, and will soon give place to what is considered a "more modern" structure. The street is now fairly well paved, and a narrow sidewalk takes the place of mud. The laden donkeys give a good idea of the mode of transport still in vogue. But as the

city is taking a different garb the people are changing as to their style of dress. Frank clothes take the place to a great extent of the Turkish shalwars and small, tight-sleeved jacket. The dress of the women is also greatly changed. The accompanying cut shows the street costume of the women. The *ehram*, or large finely woven sheet, is invariably worn in the street. It envelops the entire person, covering the head, so grasped by the hand as commonly to cover the face, leaving only the eyes visible. But underneath this *ehram* will usually now be found a Frank dress, sometimes cut in as late a style as it is possible to get from Constantinople. Few of the old Turkish styles are now worn except amongst the poorer people.

But I am glad to say these changes are not alone of things outward. The advance in education and general intelligence is quite marked. The various schools of Erzroom, Turkish



WOMAN OF ERZROOM, WITH THE EHRAH.

as well as Christian, are of a very good grade, so that a fairly good common school education is within reach of the great mass of the children of the people. This is quite the case amongst the Armenians, and quite a good course is afforded those who wish to pursue a more extended course. Amongst the Christians there are very good girls' schools. All are "religious," after their fashion. In some of the Gregorian schools the Bible is used as a textbook. But it is not enough to use it as a textbook : its simple truths should be inculcated as the only standard of right life, the transgression of which is sin.